

CRITICAL REVIEW.

For APRIL, 1793.

An Enquiry concerning Political Justice, and its Influence on general Virtue and Happiness. By William Godwin. Two Vols. 4to. 1l. 16s. Boards. Robinsons. 1793.

THERE is certainly no employment in which the most eminent talents can be more laudably engaged, than in tracing out that scheme of political economy which may most extensively promote the happiness and improvement of mankind. This is a subject which has occupied occasionally the greatest minds, from the days of Plato and Aristotle to those of Locke. We cannot therefore entirely agree with our author, that ‘the science of politics is yet in its infancy,’ though there undoubtedly is still much room for improvement; and in this view the public are under considerable obligations to the very ingenious author of this elaborate treatise.

In his Preface Mr. Godwin seems to express some degree of apprehension, that the freedom of his sentiments may draw upon him the resentment of the executive government in this country.—For our own parts we cannot for a moment admit the supposition. We cannot for a moment believe that a British minister would attempt to fix shackles on the freedom of philosophical speculation, or that the nation would endure such an attempt. The only fair reason that can be urged for the prosecution of any publication is, that it is calculated to excite insurrection, and to render the mass of the people bad subjects. This reasoning can never apply to a speculative work like the present; a work in which particular men and particular measures are rarely animadverted on; a work which from its nature and bulk can never circulate among the inferior classes of society; and a work which expressly condemns violent alterations, violent measures, and the aim of which is to change the system of opinion and sentiment, rather than to effect any sudden change in government.

In this view, while we reserve to ourselves the right of private judgement, and profess to differ on some points from Mr. Godwin, we have yet the candour to say that we have been pleased and instructed with many parts of the work.—Science

C. R. N. AR. (VII.) April, 1793.

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does not arrive at maturity at once, nor can it be expected that any human powers should produce a treatise which embraces such a variety of matter, and which should yet implicitly command in every page the approbation of every reader.

Mr. Godwin adopts as a leading principle, the opinion that the nature of a government must greatly influence the morals of a people, and that a government well constructed might frame and mould the manners of its subjects to every point of virtue and excellence: a principle which we believe true in some degree, but which we doubt of in the extent in which he appears to pursue it. Government can undoubtedly do much either in reforming or corrupting the morals of a people; but that any thing like perfection in this or any human institution is to be attained we hesitate to believe.

Our author proceeds to analyse with much acuteness the objects and the conduct of most governments which have existed, and particularly the monarchical governments; and we cannot help feeling too much truth in the melancholy inference which he seems to draw, that to increase the stock of virtue, to improve the real happiness of the nation, has seldom been the primary object in any state. War has hitherto been the great business of statesmen, and has been considered as inseparable from every political institution.—And yet what is war, but an accumulation of all the vices and all the calamities that can pervert and afflict mankind!

In tracing out the general causes of wars, they will be usually found to originate in the folly of a nation, or in the base and selfish policy of their rulers.

‘ France, says Mr. Godwin, was wasted by successive battles during a whole century, for the question of the Salic law, and the claim of the Plantagenets. Scarcely was this contest terminated, before the religious wars broke out, some idea of which we may form from the siege of Rochelle, where of fifteen thousand persons shut up, eleven thousand perished of hunger and misery; and from the massacre of Saint Bartholomew, in which the numbers assassinated were forty thousand. This quarrel was appeased by Henry the Fourth, and succeeded by the thirty years war in Germany for superiority with the house of Austria, and afterwards by the military transactions of Louis the Fourteenth.

‘ In England the war of Cressy and Agincourt only gave place to the civil war of York and Lancaster, and again after an interval to the war of Charles the First and his parliament. No sooner was the constitution settled by the revolution, than we were engaged in a wide field of continental warfare by king William, the duke of Marlborough, Maria Theresa, and the king of Prussia.

‘ And what are in most cases the pretexts upon which war is undertaken? What rational man could possibly have given himself the least disturbance for the sake of choosing whether Henry the Sixth or Edward the Fourth should have the style of king of England? What Englishman could reasonably have drawn his sword for the purpose of rendering his country an inferior dependency of France, as it must necessarily have been if the ambition of the Plantagenets had succeeded? What can be more deplorable than to see us first engage eight years in war rather than suffer the haughty Maria Theresa to live with a diminished sovereignty or in a private station; and then eight years more to support the free-booter who had taken advantage of her helpless condition?

‘ The usual causes of war are excellently described by Swift. ‘ Sometimes the quarrel between two princes is to decide which of them shall dispossess a third of his dominions, where neither of them pretends to any right. Sometimes one prince quarrels with another, for fear the other should quarrel with him. Sometimes a war is entered upon because the enemy is too strong; and sometimes because he is too weak. Sometimes our neighbours want the things which we have, or have the things which we want; and both fight, till they take ours, or give up theirs. It is a very justifiable cause of war to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions among themselves. It is justifiable to enter into a war against our nearest ally, when one of his towns lies convenient for us, or a territory of land, that would render our dominions round and compact. If a prince sends forces into a nation where the people are poor and ignorant, he may lawfully put the half of them to death, and make slaves of the rest, in order to civilize and reduce them from their barbarous way of living. It is a very kingly, honourable, and frequent practice, when one prince desires the assistance of another to secure him against an invasion, that the assistant, when he has driven out the invader, should seize on the dominions himself, and kill, imprison or banish the prince he came to relieve.’

The penal laws under most of the modern governments is another object of our author’s severe animadversion. Robbery and fraud, he observes, are the two great vices which prevail in society; but these he conceives are rather cherished than repressed by the ill policy of statesmen.

‘ First then it is to be observed, that, in the most refined states of Europe, the inequality of property has arisen to an alarming height. Vast numbers of their inhabitants are deprived of almost every accommodation that can render life tolerable or secure. Their utmost industry scarcely suffices for their support. The wo-

men and children lean with an insupportable weight upon the efforts of the man, so that a large family has in the lower order of life become a proverbial expression for an uncommon degree of poverty and wretchedness. If sickness or some of those casualties which are perpetually incident to an active and laborious life be superadded to these burthens, the distress is yet greater.

' It seems to be agreed that in England there is less wretchedness and distress than in most of the kingdoms of the continent. In England the poors' rates amount to the sum of two millions sterling per annum. It has been calculated that one person in seven of the inhabitants of this country derives at some period of his life assistance from this fund. If to this we add the persons, who, from pride, a spirit of independence, or the want of a legal settlement, though in equal distress, receive no such assistance, the proportion will be considerably increased.

' I lay no stress upon the accuracy of this calculation ; the general fact is sufficient to give us an idea of the greatness of the abuse. The consequences that result are placed beyond the reach of contradiction. A perpetual struggle with the evils of poverty, if frequently ineffectual, must necessarily render many of the sufferers desperate. A painful feeling of their oppressed situation will itself deprive them of the power of surmounting it. The superiority of the rich, being thus unmercifully exercised, must inevitably expose them to reprisals ; and the poor man will be induced to regard the state of society as a state of war, an unjust combination, not for protecting every man in his rights and securing to him the means of existence, but for engrossing all its advantages to a few favoured individuals, and reserving for the portion of the rest, want, dependence, and misery.

' A second source of those destructive passions by which the peace of society is interrupted, is to be found in the luxury, the pageantry and magnificence with which enormous wealth is usually accompanied. Human beings are capable of encountering with cheerfulness considerable hardships, when those hardships are impartially shared with the rest of the society, and they are not insulted with the spectacle of indolence and ease in others, no way deserving of greater advantages than themselves. But it is a bitter aggravation of their own calamity, to have the privileges of others forced on their observation, and, while they are perpetually and vainly endeavouring to secure for themselves and their families the poorest conveniences, to find others revelling in the fruits of their labours. This aggravation is assiduously administered to them under most of the political establishments at present in existence. There is a numerous class of individuals, who, though rich, have neither brilliant talents nor sublime virtues ; and, however highly they may prize their education, their affability, their superior polish and the elegance of their manners, have a se-

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cret consciousness that they possess nothing by which they can so securely assert their pre-eminence and keep their inferiors at a distance, as the splendour of their equipage, the magnificence of their retinue, and the sumptuousness of their entertainments. The poor man is struck with this exhibition; he feels his own miseries; he knows how unwearyed are his efforts to obtain a slender pittance of this prodigal waste; and he mistakes opulence for felicity. He cannot persuade himself that an embroidered garment may frequently cover an aching heart.

• A third disadvantage that is apt to connect poverty with discontent consists in the insolence and usurpation of the rich. If the poor man would in other respects compose himself in philosophic indifference, and, conscious that he possesses every thing that is truly honourable to man as fully as his rich neighbour, would look upon the rest as beneath his envy, his neighbour will not permit him to do so. He seems as if he could never be satisfied with his possessions unless he can make the spectacle of them grating to others; and that honest self-esteem, by which his inferior might otherwise arrive at apathy, is rendered the instrument of galling him with oppression and injustice. In many countries justice is avowedly made a subject of solicitation, and the man of the highest rank and most splendid connections almost infallibly carries his cause against the unprotected and friendless. In countries where this shameless practice is not established, justice is frequently a matter of expensive purchase, and the man with the longest purse is proverbially victorious. A consciousness of these facts must be expected to render the rich little cautious of offence in his dealings with the poor, and to inspire him with a temper overbearing, dictatorial, and tyrannical. Nor does this indirect oppression satisfy his despotism. The rich are in all such countries directly or indirectly the legislators of the state; and of consequence are perpetually reducing oppression into a system, and depriving the poor of that little commonage of nature, as it were, which might otherwise still have remained to them.

• The opinions of individuals, and of consequence their desires, for desire is nothing but opinion maturing for action, will always be in a great degree regulated by the opinions of the community. But the manners prevailing in many countries are accurately calculated to impress a conviction, that integrity, virtue, understanding, and industry, are nothing, and that opulence is every thing. Does a man, whose exterior denotes indigence, expect to be well received in society, and especially by those who would be understood to dictate to the rest? Does he find or imagine himself in want of their assistance and favour? He is presently taught that no merits can atone for a mean appearance. The lesson that is read to him is, Go home, enrich yourself by whatever means,

obtain those superfluities which are alone regarded as estimable, and you may then be secure of an amicable reception. Accordingly, poverty in such countries is viewed as the greatest of demerits. It is escaped from with an eagerness that has no leisure for the scruples of honesty. It is concealed as the most indelible disgrace. While one man chooses the path of undistinguishing accumulation, another plunges into expences which are to impose him upon the world as more opulent than he is. He hastens to the reality of that penury, the appearance of which he dreads; and, together with his property, sacrifices the integrity, veracity, and character which might have consoled him in his adversity.'

These evils, he apprehends, are rendered permanent by several other causes equally to be condemned.

'First, says he, legislation is in almost every country grossly the favourer of the rich against the poor. Such is the character of the game-laws, by which the industrious rustic is forbidden to destroy the animal that preys upon the hopes of his future subsistence, or to supply himself with the food that unsought thrusts itself in his path. Such was the spirit of the late revenue laws of France, which in several of their provisions fell exclusively upon the humble and industrious, and exempted from their operation those who were best able to support it. Thus in England the land-tax at this moment produces half a million less than it did a century ago, while the taxes on consumption have experienced an addition of thirteen millions per annum during the same period. This is an attempt, whether effectual or no, to throw the burthen from the rich upon the poor, and as such is an exhibition of the spirit of legislation. Upon the same principle robbery and other offences, which the wealthier part of the community have no temptation to commit, are treated as capital crimes, and attended with the most rigorous, often the most inhuman punishments. The rich are encouraged to associate for the execution of the most partial and oppressive positive laws. Monopolies and patents are lavishly dispensed to such as are able to purchase them. While the most vigilant policy is employed to prevent combinations of the poor to fix the price of labour, and they are deprived of the benefit of that prudence and judgment which would select the scene of their industry.'

'Secondly, the administration of law is not less iniquitous than the spirit in which it is framed. Under the late government of France the office of judge was a matter of purchase, partly by an open price advanced to the crown, and partly by a secret douceur paid to the minister. He, who knew best how to manage his market in the retail trade of justice, could afford to purchase the good will of its functions at the highest price. To the client justice

tice was avowedly made an object of personal solicitation, and a powerful friend, a handsome woman, or a proper present, were articles of much greater value than a good cause. In England the criminal law is administered with tolerable impartiality, so far as regards the trial itself; but the number of capital offences, and of consequence the frequency of pardons, open even here a wide door to favour and abuse. In causes relating to property the practice of law is arrived at such a pitch as to render all justice ineffectual. The length of our chancery suits, the multiplied appeals from court to court, the enormous fees of counsel, attorneys, secretaries, clerks, the drawing of briefs, bills, replications, and rejoinders, and what has sometimes been called the glorious uncertainty of the law, render it often more advisable to resign a property than to contest it, and particularly exclude the impoverished claimant from the faintest hope of redress. Nothing certainly is more practicable than to secure to all questions of controversy a cheap and speedy decision, which, combined with the independency of the judges, and a few obvious improvements in the construction of juries, would insure the equitable application of general rules to all characters and stations.'

We have already intimated that Mr. Godwin is a declared enemy to force and violence in effecting changes in government.—On this subject we think his whole chapter deserving the attention of our readers:

‘ To return to the enquiry respecting the mode of effecting revolutions. If no question can be more important, there is fortunately no question perhaps that admits of a more complete and satisfactory general answer. The revolutions of states, which a philanthropist would desire to witness, or in which he would willingly co-operate, consist principally in a change of sentiments and dispositions in the members of those states. The true instruments for changing the opinions of men are argument and persuasion. The best security for an advantageous issue is free and unrestricted discussion. In that field truth must always prove the successful champion. If then we would improve the social institutions of mankind, we must write, we must argue, we must converse. To this business there is no close; in this pursuit there should be no pause. Every method should be employed,—not so much positively to allure the attention of mankind, or persuasively to invite them to the adoption of our opinions,—as to remove every restraint upon thought, and to throw open the temple of science and the field of enquiry to all the world.

‘ Those instruments will always be regarded by the discerning mind as suspicious, which may be employed with equal prospect of success on both sides of every question. This consideration

should make us look with aversion upon all resources of violence. When we descend into the listed field, we of course desert the vantage ground of truth, and commit the decision to uncertainty and caprice. The phalanx of reason is invulnerable; it advances with deliberate and determined pace; and nothing is able to resist it. But when we lay down our arguments, and take up our swords, the case is altered. Amidst the barbarous pomp of war and the clamorous din of civil brawls, who can tell whether the event shall be prosperous or miserable?

' We must therefore carefully distinguish between informing the people and inflaming them. Indignation, resentment, and fury are to be deprecated; and all we should ask is sober thought, clear discernment, and intrepid discussion. Why were the revolutions of America and France a general concert of all orders and descriptions of men, without so much (if we bear in mind the multitudes concerned) as almost a dissentient voice; while the resistance against our Charles the First divided the nation into two equal parts? Because the latter was the affair of the seventeenth century, and the former happened in the close of the eighteenth. Because in the case of America and France philosophy had already developed some of the great principles of political truth, and Sydney, and Locke, and Montesquieu, and Rousseau had convinced a majority of reflecting and powerful minds of the evils of usurpation. If these revolutions had happened still later, not one drop of the blood of one citizen would have been shed by the hands of another, nor would the event have been marked so much perhaps as with one solitary instance of violence and confiscation.

' There are two principles therefore which the man who desires the regeneration of his species ought ever to bear in mind, to regard the improvement of every hour as essential in the discovery and dissemination of truth, and willingly to suffer the lapse of years before he urges the reducing his theory into actual execution. With all his caution it is possible that the impetuous multitude will run before the still and quiet progress of reason; nor will he sternly pass sentence upon every revolution that shall by a few years have anticipated the term that wisdom would have prescribed. But, if his caution be firmly exerted, there is no doubt that he will supersede many abortive attempts, and considerably prolong the general tranquillity.'

On the same principles he objects with great force to all political associations:

' Associations must be formed with great caution not to be allied to tumult. The conviviality of a feast may lead to the depredations of a riot. While the sympathy of opinion catches from man to man, especially in numerous meetings, and among persons

sions whose passions have not been used to the curb of judgment, actions may be determined on, which solitary reflection would have rejected. There is nothing more barbarous, cruel, and blood-thirsty, than the triumph of a mob. Sober thought should always prepare the way to the public assertion of truth. He, that would be the founder of a republic, should, like the first Brutus, be insensible to the energies of the most imperious passions of our nature.'

Towards the close of his first volume our author treats of the very difficult subject, the alliance between understanding and virtue; and upon this topic we find many judicious observations.

' A farther proof that a powerful understanding is inseparable from eminent virtue will suggest itself, if we recollect that earnest desire never fails to generate capacity.

' This proposition has been beautifully illustrated by the poets, when they have represented the passion of love as immediately leading in the breast of the lover to the attainment of many arduous accomplishments. It unlocks his tongue, and enables him to plead the cause of his passion with insinuating eloquence. It renders his conversation pleasing and his manners graceful. Does he desire to express his feelings in the language of verse?—it dictates to him the most natural and pathetic strains, and supplies him with a just and interesting language, which the man of mere reflection and science has often sought for in vain.

' No picture can be more truly founded in a knowledge of human nature than this. The history of all eminent talents is of a similar kind. Did Themistocles desire to eclipse the trophies of the battle of Marathon? The uneasiness of this desire would not let him sleep, and all his thoughts were occupied with the invention of means to accomplish the purpose he had chosen. It is a well known maxim in the forming of juvenile minds, that the instruction, which is communicated by mere constraint, makes a slow and feeble impression; but that, when once you have inspired the mind with a love for its object, the scene and the progress are entirely altered. The uneasiness of mind which earnest desire produces, doubles our intellectual activity; and as surely carries us forward with increased velocity towards our goal, as the expectation of a reward of ten thousand pounds would prompt me to walk from London to York with firmer resolution and in a shorter time.

' Let the object be for a person un instructed in the rudiments of drawing to make a copy of some celebrated statue. At first, we will suppose, his attempt shall be mean and unsuccessful. If his desire be feeble, he will be deterred by the miscarriage of this essay.

essay. If his desire be ardent and invincible, he will return to the attack. He will derive instruction from his failure. He will examine where and why he miscarried. He will study his model with a more curious eye. He will perceive that he failed principally from the loose and undigested idea he had formed of the object before him. It will no longer stand in his mind as one general mass, but he will analyse it, bestowing upon each part in succession a separate consideration.

' The case is similar in virtue as in science. If I have conceived an earnest desire of being a benefactor of my species, I shall no doubt find out a channel in which for my desire to operate, and shall be quick-sighted in discovering the defects or comparative littleness of the plan I have chosen. But the choice of an excellent plan for the accomplishment of an important purpose, and the exertion of a mind perpetually watchful to remove its defects, imply considerable understanding. The farther I am engaged in the pursuit of this plan the more will my capacity increase. If my mind flag and be discouraged in the pursuit, it will not be merely want of understanding, but want of desire. My desire and my virtue will be less than those of the man who goes on with unremitting constancy in the same career.

' Thus far we have only been considering how impossible it is that eminent virtue should exist in a weak understanding, and it is surprising that such a proposition should ever have been contested. It is a curious question to examine, how far the converse of this proposition is true, and in what degree eminent talents are compatible with the absence of virtue.

' From the arguments already adduced, it appears that virtuous desire is another name for a clear and distinct perception of the nature and value of the object of virtue. Hence it seems most natural to conclude, that, though understanding, or strong percipient power is the indispensable perquisite of virtue, yet it is necessary that this power should be fixed upon this object, in order to its producing the desired effect. Thus it is in art. Without genius no man ever was a poet; but it is necessary that general capacity should have been directed to this particular channel, for poetical excellence to be the result.

' There is however some difference between the two cases. Poetry is the business of a few, virtue and vice are the affairs of all men. To every intellect that exists one or other of these qualities must properly belong. It must be granted that, where every other circumstance is equal, that man will be most virtuous, whose understanding has been most actively employed in the study of virtue. But morality has been in a certain degree an object of attention to all men. No person ever failed more or less to apply

the standard of just and unjust to his own actions and those of others; and this has of course been generally done with most ingenuity by men of the greatest capacity.

‘ It must farther be remembered that a vicious conduct is always the result of narrow views. A man of powerful capacity and extensive observation is least likely to commit the mistake, either of seeing himself as the only object of importance in the universe, or of conceiving that his own advantage may best be promoted by trampling on that of others. Liberal accomplishments are surely in some degree connected with liberal principles. He who takes into his view a whole nation as the subject of his operation or the instruments of his greatness, may naturally be expected to entertain some kindness for the whole. He whose mind is habitually elevated to magnificent conceptions, is not likely to sink without strong reluctance into those sordid pursuits which engross so large a portion of mankind.

‘ But, though these general maxims must be admitted for true, and would incline us to hope for a constant union between eminent talents and great virtues, there are other considerations which present a strong drawback upon so agreeable an expectation. It is sufficiently evident that morality in some degree enters into the reflections of all mankind. But it is equally evident, that it may enter for more or for less; and that there will be men of the highest talents, who have their attention diverted to other objects, and by whom it will be meditated upon with less earnestness, than it may sometimes be by other men who are in a general view their inferiors. The human mind is in some cases so tenacious of its errors, and so ingenious in the invention of a sophistry by which they may be vindicated, as to frustrate expectations of virtue in other respects the best founded.’

The following remark is a strong proof of the liberality and philanthropy of its author:

‘ If these reasonings are to be admitted, what judgment shall we form of the decision of doctor Johnson, who, speaking of a certain obscure translator of the Odes of Pindar, says, that he was “ one of the few poets to whom death needed not to be terrible ? ” Let it be remembered that the error is by no means peculiar to doctor Johnson, though there are few instances in which it is carried to a more violent extreme, than in the general tenour of the work from which this quotation was taken. It was natural to expect that there would be a combination among the multitude to pull down intellectual eminence. Ambition is common to all men; and those, who are unable to rise to distinction, are at least willing to reduce others to their own standard. No man can completely understand the character of him with whom he has no sympathy of views, and we may be allowed to revile

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what we do not understand. But it is deeply to be regretted that men of talents should so often have entered into this combination. Who does not recollect with pain the vulgar abuse that Swift has thrown upon Dryden, and the mutual jealousies and animosities of Rousseau and Voltaire, men who ought to have co-operated for the salvation of the world ?'

In treating of morals our author most laudably condemns every appearance of falsehood, every habit of insincerity, even those which universal custom seems to have authorised, such as the custom of ordering the servants to deny the master or mistress of a house when they are really at home. In this principle we cordially agree with him.

The metaphysics of Mr. Godwin are entirely in the modern style, and he is a strong assertor of the doctrine of necessity. For our own parts, we will venture to prophecy that this doctrine cannot be long-lived. A doctrine which brings after it a train of such monstrous absurdities, which destroys at one blow all the moral attributes of God, and the responsibility of man, cannot long be popular among thinking and religious beings.

Independent, however, of this circumstance, Mr. Godwin's work is well deserving the perusal of every philosophical politician, of every man indeed who considers politics as a science. It also contains many important practical hints, which may be useful in the highest degree to the legislators of France, of America, and of Great Britain.

In a future Number we shall resume our examination of this ingenious and interesting performance.

Travelling Memorandums, made in a Tour upon the Continent of Europe, in the Years 1786, 1787, and 1788. By the Hon. Lord Gardenstone. Vol. II. 12mo. 3s. sewed. Robinsons. 1792.

THE first volume of this desultory work, we noticed in our Review for March 1792, and added some remarks on the learned judge's conduct and opinions. In this second volume, he has not, we think, been inattentive to our observations: the little errors that we noticed, if they deserve so harsh a name, are avoided. He proceeds, in this part of his Tour, from Lausanne and Berne to Basle, Plombieres, Luneville, Luxemburg, Aix la Chapelle, Brufjels, Antwerp, South Holland, Rotterdam, and the Hague; and thence to Cleves, Dusseldorf, Cologne, Coblenz, Frankfort, Nuremberg, Ratisbon, Munich, through the Tyrol to Italy, concluding his narrative in this volume at Leghorn.

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The accounts are, in general, short, and sometimes not very satisfactory. Natural history, paintings, and agriculture, are the author's chief objects. We shall select a few of the more striking observations, preferring however the descriptions of those places which have been the scenes of the late military events. The following occurrences are related at Zurich :

' The best cabinet of natural history in this place, and one of the best, as I believe, to be found any where in Europe, belongs to M. le Chanoine Gessner, a most estimable and truly venerable man, who, from early youth to his present age, above eighty years, has assiduously persevered in this amusement, not without the proper aids of excellence in taste, and sufficiency in fortune.—He made me a present of two very beautiful pieces of Swiss ramified marble, which I shall ever value, and I shall mark them as distinguished when I form my little cabinet.—I have a firm opinion, that there is something in this pleasing study which creates a kind of fraternity and mutual affection among its lovers.—We visited the justly celebrated M. Lavater, one of the ministers.—His conversation on subjects of his singular art is highly agreeable and interesting.—He shewed us many curious specimens from an excellent collection of designs, in which the various dispositions of men are visibly delineated in their features. We saw characters in extreme, such as the tyrant, the beneficent man, the prodigal, the miser; and mixed characters, such as the man of great understanding with a weak timid mind; the man of wit without common sense; the steady upright man without ability; the brave man afraid; the coward desperate.—In his own countenance and gestures, extraordinary quickness of parts, and sweetness of disposition, are visibly blended; and I said, without intention to flatter, "I myself am physiognomist enough to esteem and admire you on a short acquaintance."—I must get his book, which is translated into French.—He described, in a singular manner of pleasantry, certain rare and odd characters of his own private acquaintance and neighbourhood; and, in particular, one of the magistrates of Zurich, who, for many years, maintained no other reputation but that of an inoffensive, shallow, formal man;—yet an opportunity occurred, which brought to light, and public approbation, unknown talents and eminent virtues.—In the afflicting scarcity of the year 1771, he was entrusted with the sale and distribution of grain for the relief of the poor, and he acted with such spirit and prudence as to gain universal applause, in so much, that the state made him a handsome present, which they very rarely do, as they are great economists of the public treasure.'

* August 29.—Set out for, and arrived at the Windmill hotel
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in Maestricht.—Good entertainment and a moderate bill.—The political constitution, or state of Maestricht, is singular.—It is a very ancient city, advantageously situated on the Maese, and another small river, which runs through it in two branches.—It had formerly a share of commerce, and a great manufactory of cloth.—By industry, it became populous and rich.'

' The people of Maestricht acceded to the general confederacy of the Low Countries against the tyrant Philip II. king of Spain.—In the year 1579, Philip's army, commanded by the prince of Parma, besieged them.—After a defence for four months, they were reduced, and almost depopulated.—Among the people who defended the town, they reckoned at this time, ten thousand stout workmen in the cloth manufactory.—They were mostly slaughtered.—Those who survived were dispersed, and settled in manufacturing villages of Holland, and the county of Liege, where the woollen manufactories thrive at this day.—Such are the natural fruits of monarchical oppression.—If common sense, and common honesty, were prevailing characters among mankind, there would not be one absolute monarchy in the world.'

' Maestricht, and a small territory near it, belongs to the Dutch.—Their magistracy is composed of seven eschevins, a burgomaster, and so many counsellors, that the governing persons are about twenty-five in number.—Though the established religion is Protestant, the bulk of the people are Catholics, who have priests and convents with sufficient revenues.—They have neither trade nor manufactures.—I asked, how are so many people, about twenty-six thousand, supported?—The answer is applicable to many towns in Europe, viz. " They subsist by a little commerce among themselves, and by the benefits of a garrison, which commonly consists of four, five, or six thousand troops, though at present they have only two regiments of Swiss."

The conduct of the emperor Joseph, respecting Louvain, is strongly reprobated; and our author predicts that, if persisted in, it would have deprived Germany of as many industrious inhabitants, as the revocation of the edict of Nantes drove from France. The following is a specimen of his lordship's critical talents in painting :

' When we contemplate the works of great genius, in a heap of ordinary paintings, it resembles a perusal of Shakspeare's plays, intermixed with a promiscuous and voluminous collection of modern dramas. Rubens, like Shakspeare, is a studious master of nature, which he never forsakes;—though, by the force of a wonderful genius, he is able to enlighten and embellish his representations of it, so as to present the appearance of supernatu-

tal objects. This observation is singularly applicable to his famous painting of the Holy Family, in which he has presented seven figures done from his own family. This painting is in the church of St. James. He has, by force of genius, infused into the various and beautiful features of those figures, and particularly into the grace, the purity, the smiling beauty, and innocence of the child, such a brightness and perfection, as to excite in our minds an idea of divine nature, blended with the human. In his picture of St. Theresa, in the church of Chausen, making intercession to an apparition of our Saviour, he represents the souls in purgatory by human faces, in which the sensations of affliction and dismay are mixed with devotion and hope. The genuine characters of human nature are expressed, varied, and heightened, by the talents of the painter, so as, in a strange manner, to convey into our minds an idea of a future mysterious state of penitence, trial, and purgation. In the same way, he preserves the characters of human nature in all his paintings of supernatural objects; when, as Shakspeare expresses it, *his imagination bodies forth the forms of things unknown*. It is thus also that Shakspeare sets before us, in his wonderful poetical paintings, the forms of supernatural objects. His descriptions of witches and fairies have a strange resemblance to human character, and vulgar opinion. I cannot forbear to set down some pictures even of the heathen gods, which seem to us natural, by a resemblance to objects of our knowledge. Thus Hamlet, in the fine description of his father,

‘ An eye like Mars ! the front of Jove himself !
A station like the herald Mercury,
New lighted o na heaven-kissing hill.

‘ In Romeo’s gallant fancy, to describe his beautiful mistress, seated at midnight in a lighted gallery above him, he introduces this particular allusion :

‘ For thou art as glorious to my sight,
As is the winged messenger from Jove
To the upturned wondering eyes of mortals,
When he bestrides the lazy-pacing clouds,
And fails upon the bosom of the air.’

We shall add only our author’s description of the Dutch.

‘ As soon as we enter the Dutch territories, we see the pleasing marks of easy circumstances and affluence among all ranks of people.—We also see perfect and delightful cultivation. There is not a neglected spot, but every portion of land has been converted to some proper use, or ornament. Every boor has some property, besides his farm. Poverty, and what is in France called *misère*, exists not here. They persist in an unchangeable industry, simplicity,

city, and frugality. Though many of these boors, or peasants, are rich, and some of them to the extent of one million of florins, called a *tunn*, yet they continue sober, diligent, plain, and frugal. Exorbitant accumulation, and consequent idleness and luxury, are avoided, by that equal distribution which they always make among their children, or kindred. A rich peasant lives well. He has every article of useful furniture. Every apartment in his house is preserved in a state of the brightest cleanliness. His garden has many ornamental figures to his taste, and every useful plant, besides such fruit as the climate will produce; and, upon the whole, it is an agreeable object, though it may not merit the approbation of connoisseurs in the high style of modern gardening. He has no point of ambition but one, and that is, to be elected an elder, as we call it, of his parish church, or a member of the consistory. He is an honest, happy, contented, and, as Shakespeare expresses it, an *unsophisticated man*; and, in the opinion of some philosophers, he is a more respectable character than many in the ranks of high and polished life. In this country, the inhabitants of the towns and villages still, in general, preserve the industry, frugality, and distinguished cleanliness of their ancestors. All their houses are plentifully furnished, and constantly neat. The inhabitants, by their well enforced rules of police, are obliged to keep the portion of street adjoining to each house in perfect order; and they cheerfully perform this public duty. Their women have hardly any other occupation, but to preserve the singular neatness and propriety of every thing within doors. This is a constant duty, habitually carried on. But once every year, about the beginning of November, they turn all the furniture out of doors, for a general and thorough scouring. In no country, except Switzerland, do we see so few beggars. They have no poor's rates, or legal maintenance; yet their charitable funds are very ample. Few rich people die without legacies of this nature. The minister and consistory are faithful administrators of these funds. Some of their members are deputed to make quarterly collections among the inhabitants of every parish. There is one day annually fixed for a general collection in the parish church, when very large sums are levied, according to the circumstances and exigencies of the times. On such occasions, it is not rare to see a rich, though parsimonious widow, depositing a purse of one hundred pounds. In the town of Dort, though not one of the largest in the United Provinces, I have been assured, on good authority, that the annual collection sometimes amounts to twenty thousand guilders, or seventeen hundred and fifty pounds. They have the luxury of fish, with the arts of their cookery and dressing, in great perfection. They will taste none which are not brought alive, by means of wells, into their kitchens. We may practise

practise this on our coasts, and with our fish in ponds, lakes, and rivers, perhaps, with our fish transported by land-carriage. The difference to the palate and appetite is very considerable.'

As we perceive at the conclusion (end of the second volume) we have reason to expect that our author's Memorandums will be continued, we shall receive the succeeding volumes with pleasure.

A Philosophical and Critical History of the Fine Arts, Painting, Sculpture, and Architecture; with occasional Observations on the Progress of Engraving, in its several Branches, deduced from the earliest Records, through every Country in which those Arts have been cherished, to their present Establishment in Great Britain, under the Auspices of his Majesty King George III. In Four Parts. Vol. I. By the Rev. Robert Anthony Bromley, B.D. 4to. 1l. 10s. Boards. Cadell. 1793.

TO produce a good history of the fine arts, a singular combination of great talents and endowments is required. The most extensive learning must be united with the most correct taste. Genius must be directed in its researches by judgment. Nor will the reading of the scholar alone suffice, unless it be aided by the professional knowledge of the artist.

Allured by the splendid title of a *Philosophical and Critical History*, we entered on the perusal of this volume with a degree of impatience. There were, indeed, some circumstances attending its appearance which had a little excited our suspicions. The publication, which is to be brought into notice by newspaper puffs, is seldom of much intrinsic value. Even this, however, we were disposed to overlook, nor would it indeed be candid to condemn any work in the gross for one imprudent step of its author.

Such were the dispositions with which we opened the volume, but we confess our expectations were a little disconcerted at finding in the first paragraph of the Dedication, the harsh metaphor of 'A *History looking up*' to a man; and that disappointment was increased at reading in the same page the following extraordinary period:

' Yet it is not merely by succession that your majesty now stands at the head of these. Their fame was never higher in the modern world than *that* which is now their claim in this country; and that fame is wholly the growth of your own reign. How old soever may have been the history of those footsteps, by which they have been marked in Great Britain, the history of their elegance

C. R. N. AR. (VII.) April, 1793. D d and

and refined spirit is comprised within the compass of that period, which has given the generous and amiable influence of your majesty's exemplary mind to spread its general ornament over these kingdoms.'

We no sooner turned to the following page than three glaring instances of false metaphor presented themselves, and on the whole, that short introductory composition appeared to comprise as many vices of language as we ever remember to have seen compressed in so small a compass.

On proceeding farther in the volume, we discovered with regret that our author had undertaken a task infinitely beyond his powers. His understanding appeared confused on almost every subject; and his information very limited. We found him dull without method; prolix without clearness; and so far from being a master of ancient literature or foreign science, as to be incapable of writing his own language grammatically.

If, indeed, we were to characterise the style of Mr. Bromley in his own favourite diction, we should say that in this respect he is truly 'an unique.'—He is 'gifted' with the most 'contrariant' talents of any 'man living upon earth.'—He perpetually 'feeds' his readers with the most extraordinary 'jumble' that was ever 'huddled together.'—He 'meets' the critic's eye with perpetual novelty of phrase; 'pushes out' into the 'breadth' of metaphor; 'picks and culls' every thing that can 'shake the ideas'; and, like his predecessor Mr. Bayes, is always endeavouring to *elevate* and *surprise*.

That we may not appear to censure without just grounds, we shall refer immediately to the work itself for proofs of what we have asserted; and permit the author fairly to speak for himself, in evidence of his qualifications for the task he has undertaken.

The *philosophy* of Mr. Bromley may partly be collected from the following curious sentence, p. 3.

'If, indeed, we were nicely to look into the origin of the art, (painting) as an expression of design, it would seem in some respect to *lose its name*; for beyond all doubt it is *innate in man*.' Mr. Bromley, in another place, speaks of 'the tyranny of nature giving the constitution of government,' (p. 43.) And he accounts, (p. 103.) for 'more adulteries having lately taken place among the higher ranks,' by the 'blood which now and then runs in certain veins,' &c.

Perspicuity and elegance are laid down by Dr. Blair as the two great constituents of good writing.—Of our author's *perspicuity* we shall have occasion to exhibit many specimens: for the present let one instance suffice.

‘Even glory and happiness, however they may be diversified beyond our conceptions by the supreme Source of all effects, and in another world which we know not, are in their present impressions on us, with all their attractions, so much the same attraction, affecting one and the same sense of fruition, that perhaps they do not rouse the same *breadth* of feelings, nor produce the same stimulating lessons, that are excited by the prospect of variegated misery.’

Our author has also happily evinced his *classical learning* in the following sentence.—Speaking of Philomela, he adds, (p. 6.) she ‘conveyed in a vesture which she had woven for the purpose of describing on it what she had suffered, and by which she discovered to the eyes of *Progne*, as effectually as any words could have related to *his* ear, the situation in which she was then placed.’ It is evident that Mr. Bromley has translated this passage from the French, where the words would be *son oreille*; but being ignorant of the idiom even of that language, he has committed a very curious blunder, and made poor *Progne* of the masculine gender.

We much question too whether any man that was conversant in his writings would have called Pliny ‘the great *interpreter* of nature.’

Of Mr. Bromley’s claim to the other great essential of good writing, *elegance*, our readers must judge for themselves, when they read of Nature being *forsworn*, (p. 31); of profane fabulous false *stuff*, (p. 35); of a system *clinging fast* to the mind, (p. 34); of *great wits jumping together*, (p. 81); of Zeuxis *making a fool of himself*, and Parrhasius *strutting about*, (p. 97); of a monarch *giving a lift* to his country, (p. 106); with innumerable other instances, some of which we have already indirectly specified.

Our author may, however, possibly flatter himself that he has at least attained the *curiosa felicitas* of expression, since we have seldom observed greater originality in the phraseology of any writer: of which take the following instances. In p. 50, Mr. Bromley speaks of an ‘illicit licence.’ In p. 56, Mr. West introduces Britain (by a bold personification) to a ‘taste in the historic line,’ instead of the vulgar mode of expressing it, ‘introduced into Britain a taste for historic painting.’ The same artist has ‘recorded an event which is minutely known to us, and which therefore has happened within our memory.’ In p. 86, Mr. Bromley mentions an ‘amiable polish,’ and in 290, ‘an angular smartness;’ and we much question whether ‘emblematic ideas,’ a phrase which frequently occurs, be not equally new and extraordinary with the others.

‘The patronages of Julius and Leo (says Mr. Bromley) were

noble patronages; they were men of *noble* minds: and for once we will rejoice in the Vatican, that they *filled* its chair, and stimulated a Raphael to *fill* its chambers.'

We shall presently have occasion to point out more beauties of Mr. Bromley in this peculiar *line*.—In the mean time we shall just remark upon the service he has rendered to literature, in greatly enlarging the scope of authors in the use and application of language. Thus he speaks of '*consulting what we read*,' of animals being '*surprised by strong affrightment*' of '*sexes and natures contrariant to each other*.' And we first learned from Mr. Bromley, p. 49, that a *divinity* and a *talisman*, a *cavern* and a *pagoda* (p. 133.) are synonymous terms.

The study of grammar is perhaps a mean employment for persons of a very sublime genius, and possibly we may be a little unreasonable in remarking such trivial slips and errors as the following:

P. 27. 'Since every affection may be reached by the powers of the pencil, and the *whole* of the affections afford a very ample field, &c.'

P. 272. 'Dedalus had some cotemporaries in art, whose names are transmitted by authors, but not with equal fame *that* is given to him.'

P. 276. 'Whatever was most rare and costly in the materials of statuary, *it* was most ardently coveted, &c.'

P. 21. 'Let the Spartan boy, who so industriously hugs the fox which is eating into him be seen where it may, it *shall* be declared, &c.'

P. 22. 'Carry your view a little further, and you presently find the language of the world as much indebted to the pencil for its fuller elucidation of *their* own narratives, as ever the pencil could be indebted to *them*.'

If Mr. Bromley has made so little scruple of breaking Priscian's head, let us next observe how he has dealt with old Farnaby. As he is extremely fond of figurative language, we should have expected to find him a master in rhetoric, but his figures are all in a new and peculiar style, and in every respect perfectly his own. Thus we read of '*arts which spring from a foundation*', p. iv.; of something which '*contributes to fill the name of the arts*', (p. 7); of a '*lofty poet who was equal not only to the first attractions* that could be given to real incident, but to the liveliest and yet correctest fallies of imagination.' We find also that there are such things as a *ruinous complexion*, p. 10; an *enlightened impression*, p. 19; and that a man may *rise* on the *lustre* of any thing, p. 292 (which by the way is a much bolder flight than M. Lunardi's).—We are further told that the fine arts are '*not urged as capable of stopping those vicious pores, which*

which the tide of nature will ever open in the human character,' p. 96.

There is one figure, however, in which we must allow Mr. Bromley to excel, that is, the *unintelligible*; for a complete exemplification of which we need only extract the following sentence, p. 30.

' For it must be observed, that no class of painting, how distant soever from the highest character of the art, if it be not impure in its principle, ought to be accounted low or insignificant in its science. Every portion of it is an ingredient in its original constitution as a writing, a feature in the general assemblage of its character, and a constituent part in the preparation of that instruction, in which the art is seen most perfect.'

Thus far we have been induced to trespass on the patience of our readers, not only to justify the opinion which we have given in general terms, but to enable them to judge for themselves of Mr. Bromley's abilities for the difficult task he has undertaken. Of the manner in which he has executed that task, it will be our next business to speak.

The History of the Arts is preceded by about an hundred pages of theoretical dissertation on the excellence of painting, &c. in which little new in point of *matter* is advanced; but in which, through the medium of a bad translation, we can discover much of the metaphysical notions and speculative *verbiage* of our loquacious neighbours; but we hasten to extract a few specimens.

The following passage, as far as it is sense, contains a very trite idea, but how strangely disfigured by the pompous jargon of Mr. Bromley?

' The review we have given of painting, as taught and endowed by *Nature*, is not merely a theoretical descent on its excellence, irrelevant to any uses that may be derived from it. We see it to be an eminent gift of *Nature* for the purpose of instruction. Whatever purpose, therefore, it may serve besides, if it does not instruct, it is certainly lowered in its exercise; and the age or country, whose taste shall be found to predominate in a departure from that superior purpose, is unquestionably debased in its taste, proportionably to the stages of that departure.'

' Pursuing that great feature of the art, we cannot resist the conclusion, that moral painting, under which term we include all that is historical or poetical, all that conveys a lesson, is its noblest display. Is there any other branch of its exercise, to which an equal measure of abilities is called? Is there any other, therefore, that conveys a higher idea of its destination? The moral painter must be strong in the resources of invention or genius—in

taste, which corrects and chastens these—in judgement, which adapts their *ideas* (that is the ideas of the resources of invention or genius) to the immediate spirit and object of the scene—in an intimate acquaintance with Nature, which enables him to embellish, if not to follow, what is written—in an accurate knowledge of the human frame, its outward organization, and its inward affections—in the knowledge of symmetry, perspective, and even general architecture. These, in addition to an excellence in composition and decorum, are indispensable to fill the mind, and guide the hand, of the man who paints to instruct. In other words, he must participate to a certain degree the *gifts* of the historian, the poet, the philosopher, the anatomist, the geometrician, the naturalist, and the architect. Like the bee, he must extract the juices from various flowers, before he can form that excellent compound of his art, which gives to the mind, as honey does to the tongue, a deliciousness of taste not to be gathered from a less excursive range, nor to be compassed by any other skill.

‘ What a lofty idea does this give us of an art, which grasps so wide a compass of talents, and calls for a portion of whatever refines and enlarges the human mind? And how much below the natural level, which this art is calculated to maintain, do they reduce it, who make it subservient to subjects in which hardly any one of those liberal gifts is interested, and from which therefore no liberal instruction can flow? Little minds, which can neither meet the comprehension of an enlarged subject, nor hope to rise to the display of it, will affect to depreciate and to damp by every little insinuation this pre-eminent exercise of the art: directly to traduce it as a superior exercise, would be idle, because it would be absurd: they will affect to maintain its higher claims, while they endeavour to crush it; they will lament it as at a stand in the country, let its progress be what it may; they will descry numerous imperfections in every performance of that kind, (of what kind?) let its merit be ever so great; thus they will have a poison ready to be spit upon every thing which opens to the mediocrity of artists, or to the habits of a country, a *celebrity of pretension* which either should be emulated by all, or should be venerated by those who are necessitated to move in a subordinate sphere.’

In p. 42, we find a singularly vague and inflated definition of genius, and the whole passage contains within itself almost every error in philosophy, united with every vice of style. *Art* is first called forth to manage the human mind, yet *art* is *its* (that is the mind’s) first *offspring*. Genius is first a river, and then a nurse, and then a river again.

‘ Genius is a creative imagination, which can not only embellish scenes or incidents by the best disposition of concomitant circumstances, but give existence to new ones. It is a gift, by which are

are poured into the mind with great copiousness the rarest treasures of thought and idea. Consequently it is derived from Nature, whose stores are as inexhaustible as they are infinitely varied; it is not acquired by labour, which can but give by its own scantier measure, and to which in its best progress Nature has said, “ hitherto shalt thou go, and no further.” Genius is to the human mind what the Nile is to Egypt, the prolific source of all that has ever embellished and enriched it in every way. By that overflowing stream that country became every thing, the seat of all that was finished not only in natural but in intellectual life, while its independence enabled it to maintain those advantages. To manage it, *art* was called forth at first; and when managed, every art and elegance followed what was become so enriched. In the same manner, the mind, *fed by genius*, makes all the gifts of Nature her own, and improves upon them all. It is every thing of which humanity is capable; it is ready in every thing to which it advert; and while it is itself enriched, it never ceases to dispense that richness to every thing that comes within its reach. *Art is its first offspring, and every art and elegance presently accumulates its store.* But then as the Nile, along with every elegance, left also its vestiges in much redundancy of matter that was to be cleared before elegance was obtained; so genius has its redundancy: it overflows not only in the finer and finished sentiments, but in much that requires to be dressed: prolific in its source, it is impregnated with every variety of matter, which a competent skill only can *separate*, and must separate, to give it the best application.’

In the remark which almost immediately follows, ‘it is difficult to discover what grammatical connexion the words which are marked in italics have with those which immediately succeed.

‘ Genius is wholly bestowed by Nature: taste, with something of Nature, is principally acquired. The one is an untutored ebullition of the imagination; the other is a rectified judgement. The one is chiefly found in the mind, or in the country, where Nature is seen most predominant; the other, where she is chastened and refined by the improvements of society and art. It has therefore been observed that genius flourishes most in those climates, *where the tyranny of Nature has given the constitution of government*, and all the great scenes and events which naturally spring from thence, and where a hotter sun throws her forth in all her gigantic wildness, magnificence, and variety, which are calculated to give an enthusiasm to the mind; while taste is most eminently distinguished under those less luxuriant appearances, and that more temperate, regular, and civilised system of things, which naturally leads

the mind to an habitual selection of what is most beautiful, the happiest, and the best.'

We much doubt the truth of the following remark, since if it were well founded, some of the vilest daubings would stand upon an equal footing in the *first* essential with some of the best paintings.

' What is the *first* essential of historic writing? Most certainly, perspicuity. If possible, this is more indispensable on the historic canvas than it is in the historic page, because in the former our eyes alone must be our guide to the whole, and our guide at once; if these are not correctly possessed, the picture has no other comment, nor can furnish any circumlocution to clear up the obscurity; it is not by words, but by the precision of images, that we are instructed here.'

We agree with our author, that it must be a *precious* allegory which has a *real existence*, and is not the creature of the imagination. In giving instructions to an historical painter, Mr. Bromley remarks :

' He shall be very much chastened in the use of *allegory*, which is indeed inexpressibly fine and *precious* and most eloquent, where it is pure and chaste, that is, where it appears natural and artless, having a real existence in the place, and participating too (if possible) in the event, represented; but it is absolutely faulty and condemnable, where it is the mere creature of the brain, or of fabulous system.'

We much doubt the theory that national civilization is the sole *effect* of the fine arts; but independent of this circumstance, the following extract will afford some examples of very curious composition.

' A people that have no arts can have no manners fit to be spoken of. As they know not the proper value of each other, for each other they have but little esteem and still less civility. As they have not the *temptations* of *ingenuity* to fill their time, their time is consequently disposed in the ruder and more sullen habits of indolent, if not of savage, life. The *necessaries of subsistence* occupy their whole care; and not knowing how to provide and preserve these in the greatest perfection, they are *bereft* even of the *lowest evidence* of improved life in the choice, and variety, and more exquisite preparation of food.

' So much depends on arts in general; but much more on the finer arts. The human mind has been well compared to a piece of marble in the quarry, replete with veins which are invisible, and whose beauties cannot be conceived until it is dressed, but which come forth in multifarious ornament by the hand of the polisher.

lisher. Learning and knowledge in general is that hand which gives the polish to the mind, and elegant art bestows it not less eminently than any other branch of knowledge. By that the powers of the mind receive expansion, and are led to new scenes of perception, and new subjects of enjoyment. For all our faculties are given by providence for good and beneficial ends, and the extension of the rational powers must, in their natural consequence, be followed by rational enjoyment. In the *arts of elegance* this is true, if not exclusively, yet more eminently than in other parts of knowledge; because *all other knowledge may in its consequences introduce direct vices*, whereas it is hard to conceive how any thing but direct cultivation can be the issue of the more elegant arts. The pleasure of ingenuity is the grand decoy, by which Nature leads us to improve ourselves and others, and of which she has given some sensibility in every breast. We are lifted by this pleasure from one stage of it to another, and so from one perception of honourable improvement to a greater. If the source of this pleasure be less copious in ourselves, we are attracted by the desire of it towards those who are able to dispense it: and this foundation of social improvement being laid, every other generous affection soon follows, and a general melioration of our whole manners. We gain by degrees nobler and more comprehensive views of human nature, and of its capacities to honour us, and make us happy. The purposes of human life rise up in a superior style before us, and we are emulous to meet them.'

In what just and happy colours has Mr. Bromley depicted the manners of the last reign!

' They lived every man at home, unless when private or public affairs called them to the metropolis, or elsewhere; which habit if any have considered as better for the country at large, assuredly it cannot be in the idea of refining the manners, which on such a system of living can never be effected in any country, although it were replete with nobles, no more than in one that is filled with peasants. Such, however, was the plan then: they mixed in their various classes with their neighbours around: they heard, and they knew, and they looked for, nothing but what was within their reach; they sat contented under their own vine, and their own fig-tree; yet not without mellowing their minds, in one respect, pretty generally and freely with the juices expressed from the fruits that were ripened for them by Ceres, if not by Bacchus. Some travelled abroad, from the *necessity which was considered*, and so far very happily, as a *relic of fashion* peculiar to high stations: yet the rest of the country were not much prejudiced in favour of such a plan; foreign travel was the subject of much censure from many pens; and on one account perhaps the philosopher would say with some reason, because the end of it was generally lost to our countrymen

—the

—the English sought, and associated with, the English even abroad; and having gone there from vanity, they returned with emptiness of mind. If foreigners came hither, they were received with some shyness and reserve, and were gazed at by the multitude with silly impertinence: in the presence of strangers a *mauvaise honte* would overspread the English countenance, which was bold as a lion within its own house, or in its own society. They gazed with equal confusion of thought, if accident brought before them anything beyond the common works of ingenuity: indeed they felt not themselves lifted by any peculiar desires towards those pleasures, because those desires had never been strongly awakened: the model of a ship was the greatest admiration even of those who saw ships swimming every day in their harbours, or near their coasts; and thousands in the country had never seen one in all their lives. To sum up our view of those times: if you call the people sober, you mistake them: if you call them wise, it was more in theories, and perhaps somewhat in their own conceit: if you call them liberal, it was in a local view: if you call them expensive, it was in the duller gratifications: if you call them curious and inquisitive, it was in the drier speculations: if you call them elegant and enlarged in any shape, it is the grossest flattery, with the least foundation of truth.'

Mr. West is the hero of this part of the work, and in a prolix criticism on his *Death of Wolfe*, we could not help smiling at our author's embarrassment, who is utterly at a loss to determine whether the hair of the grenadier stands erect through *fright*, or has been *casually* blown into that position by the wind—‘But what a happy circumstance, exclaims Mr. Bromley, to the artist was that little gust of wind? How complete that idea?’ Did Peter Pindar ever ridicule Mr. West more effectually?

In fact, as a theorist, we cannot much compliment Mr. Bromley on his *taste*, nor will our readers be disposed to form a very high opinion of it, when we inform them, that he recommends, as a circumstance calculated to heighten the sublimity of a fine picture of a city taken by storm, ‘the aged queen pendant from a beam by her own cord.’

In the body of the work, instead of philosophical research, or learned discrimination, we have found little beyond the common stories retailed in the most common books, united with some vague conjectures, and fabulous legends. Thus we find that the sons of Seth were not only engravers, but astronomers and portrait-painters—that Noah was a great mathematician—that alphabetical writing was known before the flood, &c.

Such

‘ Such senseless nothings in so strange a style,
Amaze th’ unlearned, and make the learned smile.’

In his account of the oriental arts in particular, our author is miserably defective. He has neglected all the best lights upon these subjects. Hyde, Richardson, Orme, Halhed, Wilkins, sir William Jones, and even the Asiatic Researches, he does not appear to have heard of, and contents himself with translating the dreams of D’Ancarville, and other French authors—though they are known to be no authority on these topics, and though Voltaire himself, whose bigotted infidelity would naturally render him favourable to the sceptical speculations of his countrymen, has confessed that they were utterly ignorant of every thing that regarded Indian antiquities.

When he comes to treat of Greece, which he characterises by a quaint phrase, as ‘the land of art,’ his guide, D’Ancarville is able to render him rather more effectual assistance. The speculations of D’Ancarville, however, in deriving every thing from Scythia, are far from well established, and his etymological conjectures have little connexion with the arts.—In copying from D’Ancarville, indeed, Mr. Bromley has not the judgment to select and discriminate what is well-founded and to his purpose, from what is fantastical and visionary; and the fact is, were the materials ever so good, they would only appear in masquerade in the grotesque language of this volume. A single instance, selected at random, will evince this sufficiently to the satisfaction of all readers.

‘ These views gave the first discovery of arts to the Greeks, as they had done to other people; and these continual efforts led those arts from *strength* to *strength*. That strength became gradually more encreated in Greece, even while its arts were all emblematic, because those efforts were greater and more constant than any where else; and they were *helped forward* by a more *thriving* and *progressive* genius in that people than they had found in any others. Nevertheless, the stages through which they passed to any degree of strength in art, and first in sculpture, as we have said, were but slow. As such, they carry the surer marks of a very high antiquity among a people who were naturally brilliant in mind. And as their sculpture opened with an emblematic theology, so we shall find the principles of that theology, only modified by the peculiarity of their own fables, *keeping possession* of their sculpture until an *attention* to Nature, both in character and execution, *stepped* into the *place* of the other in the age of Dædalus, but never to *root* it out entirely.’

It is with pain and reluctance that we pronounce a sentence of condemnation on any author.—But we should abuse the confidence

confidence of the public, and be deficient in every duty, could we lend our sanction to such composition as that now before us.

As the ground is not yet occupied, we indulge the pleasing hope that some respectable critic will hasten to take possession of it. Rumour has whispered that something upon this subject may be expected from the *really learned* pen of Mr. Fuseli: such a work, (though we shall not expect it to be free from all eccentricity), we shall be happy to see whenever it makes its appearance.

The History of Ancient Europe; with a View of the Revolutions in Asia and Africa. In a Series of Letters to a young Nobleman. By W. Russell, LL. D. 2 Vols. 8vo. 12s. Boards. Robinsons. 1793.

THE reputation which Dr. Russell's History of Modern Europe so deservedly obtained, has, we presume, emboldened him to adventure again before the public in the present publication.

The chain of history is indeed wonderfully connected; and we think the author of these volumes has adopted a most judicious mode to impress upon the minds of young people, that united series of causes and events which governed the affairs of men for a course of centuries, the most important perhaps that have been recorded. It is difficult clearly to understand the rise, or to trace the progress of any one nation, the Greeks for instance, without a previous acquaintance with the circumstances of the world in those ages which immediately preceded; without attending to the planting, the peopling, the colonising of the particular territory; and these circumstances are generally dependent in some measure on the transactions of another state.

What renders this work peculiarly useful is, that it condenses, within a moderate compass, the whole history of man throughout the first periods of society, and presents us with something like a map of human nature. The progress of civilization is traced by the best lights through the Assyrians, the Egyptians, the Phœnicians, and the Hebrews, till the author is led in the natural course of things to fix his attention on that people, whose progress in arts as well as arms, first astonished and enlightened the world. The history of Greece occupies, as it ought to do, a considerable portion of these volumes; and is detailed we think with judgment and perspicuity. The work is also judiciously divided—The first period of the Grecian history ends with the fall of the Athenian tyranny under

the Pisistratidæ, where it is interrupted by that of Rome, to the expulsion of the Tarquins. The history of the Greeks after this is so much implicated with that of all the other nations of Europe and Asia, that they seldom quit the stage from the commencement to the conclusion of the second volume. The narrative is interspersed with pleasing and instructive dissertations on manners, arts, sciences, and literature.

Having given so copious an account of the work, it will be only necessary to subjoin a few extracts as a specimen of the style and execution.

The following account of the first establishment of the Grecian states appears to have cost our author much labour and research, and is, we think, as well authenticated as any thing can be which regards so dark and abstruse a subject.

‘ This celebrated country, which at present makes part of European Turkey, was originally occupied, if we may credit tradition, by various tribes of savage and barbarous men, utterly unacquainted with the arts of civil life, and who fed upon the spontaneous productions of the earth, herbs, and wild fruits. The most considerable of those tribes were the Pelasgi, Caucones, Aones, Hyantes, and Leleges. The Pelasgi, however, appear to have been horsemen. They must, therefore, have been above such rude barbarity. But as human learning has not been found equal to the task of reconciling to probability, or reducing to consistency, the first periods of Grecian history, I shall not attempt it. I shall only connect the traditional tale; in order to shew your lordship, what the Greeks believed concerning the founding of their several states, the exploits of their early heroes, and the introduction of arts and laws among them; offering such remarks as may be suggested by circumstances.

‘ The first civil establishment founded in Greece, by any person that can be reputed a native, was formed at Lycoria, on mount Parnassus, by a king named Deucalion; whose sway extended over Phthiotis and part of Thessaly. Hellen, the eldest son of Deucalion, succeeded him in Phthiotis, and also in his Thessalian dominions. And from this politic and powerful prince all the people of Greece came finally to bear the general appellation of Hellenes; while from his two sons, Dorus and Æolus, and his grandson Ion, they were gradually discriminated by the names of Dorians, Æolians, and Ionians; the three prime branches of the Grecian nation, whose distinct genius and manners gave rise to the three dialects of the Greek tongue.

‘ The progress of the descendants of Hellen, and their subjects in civility, was greater than that of any other Grecian family. But Greece was not to acquire its civilization, merely through the advances of its native inhabitants in policy or arts. It was to owe much to the attainments of foreigners.

‘ A coun-

‘ A country, in many respects, highly favoured by nature, and happily situated for commerce ; being separated from Asia Minor only by a narrow channel, and from Syria by a small extent of sea, could not fail to attract the visits of naval adventurers. Greece was accordingly a prey to invasion in very early ages ; and by naval adventurers were founded the principal Grecian states.

‘ Inachus, styled the son of Oceanus and Tethys, (probably because he was the first person of distinction that came by sea into Greece) and who is supposed to have conducted a colony from Ægypt or Phœnicia, gave a beginning to the kingdom of Argos, long before the reign of Deucalion. Phoroneus, the eldest son, and successor of Inachus, more firmly established the settlement his father had made. He induced the rude natives to submit to his government, and collected them into one city.

‘ Ægialus, the second son of Inachus, founded a small principality or township on the frontiers of Argolis, called the kingdom of Sicyon. But this kingdom never rose to any degree of power. And the Inachidæ, or descendants of Inachus, who seem to have degenerated into barbarism, were supplanted in the kingdom of Argos by the famous Ægyptian adventurer, Danaus ; whose arrival, in the ship Pentecontorus, forms an important æra in the traditional part of the history of Greece.

‘ To Danus the Greeks were indebted for many improvements. He taught the Argives to construct aqueducts, and supplied their city plentifully with water from four fountains or reservoirs. He built the citadel of Argos ; and he raised the kingdom to such a pitch of glory and prosperity, by the introduction of arts and laws among the people who owned his sway, that all the southern Greeks bore, for a time, the name of Danai.

‘ Nine years prior to the arrival of Danaus in Peloponnesus, a Phœnician colony had been planted in Bœotia, by Cadmus of Tyre. The Hyantes opposed the settlement of Cadmus and his followers ; but being worsted in battle, they thought fit to evacuate their country. And the Aones, seeing that resistance must prove ineffectual, supplicated the clemency of Cadmus, and were permitted to dwell with the Phœnicians.

‘ As soon as Cadmus had established his colony, he built a castle called Cadmea ; below which rose the city of Thebes, the capital of a kingdom of the same name that, in early times, comprehended the greater part of Bœotia. That fortress afforded an asylum to refugees from the neighbouring states ; so that Thebes, of which Cadmea was the citadel, grew soon a large and populous town, all secured with walls. Cadmus brought into Greece the Phœnician alphabet, and the art of working mines.

‘ Sixty years before the descent of Cadmus, and fifteen hundred and eighty-two years before the Christian æra, that famous city

city to which Europe was to owe its literature and civility, its laws, its arts, and its sciences ; Athens, the future seat of learning and politeness, the theatre of eloquence, and the school of knowledge, was founded by Cecrops, the leader of a band of emigrants from the district of Sais, in Lower Ægypt. Being well received by Aëteus, who then reigned over the territory of Attica, Cecrops obtained his daughter in marriage ; and, on the death of that prince, he succeeded to his sceptre.

‘ No sooner did Cecrops get possession of the government, than he represented to his subjects the necessity of living amicably together, in order to oppose the ravages and incursions of robbers and pirates ; but especially of the Aones from Boeotia, and the Carians of the Ægean islands, who were perpetually pillaging the sea-coast. Having convinced his people, that social union only could enable them to resist such violences, he distributed them into twelve towns. And he erected a castle, called Cecropia, afterward known by the name of Acropolis, around which rose the city of Athens ; so denominated from Athena, or Minerva, its tutelary goddess.

‘ Cecrops appears to have been the first prince that instituted the law of marriage in Greece ; or at least, who ordained, that one man should only have one wife, as in Egypt ; who regulated religious ceremonies, and ordained funeral rites. He erected in the town a public hall, or prutaneion, for the settlement of civil differences among his subjects ; and he is supposed to have instituted the venerable criminal tribunal named Areopagus, so long and deservedly celebrated for the impartiality of its decrees.

‘ From the reign of Cecrops to that of Theseus, the traditional and chronological history of Athens is more consistent, and better authenticated, than that of any other Grecian state. I shall, therefore, refer to the reigns of some of the successors of Cecrops, in speaking of the establishment of certain civil and religious institutions, that took place during this period, and which demand your lordship’s attention.

‘ The number of small states into which ancient Greece was divided, and the various revolutions to which it had been early subject, in consequence of foreign invasion, made all intelligent men sensible of the necessity of a general convention, or bond of union, in order to enable the heads of those states to repel the attempts of new invaders, as well as to preserve peace between the several communities. A league of mutual friendship and defence was accordingly concerted by the wisdom of a political prince, named Amphyctyon, fifteen hundred and twenty-two years before the Christian æra ; and formed among the principal Grecian states without the Corinthian isthmus. The deputies from these states met twice a year at Thermopylæ, (in spring and autumn) vested with

with full powers to deliberate and resolve on whatever might appear to them most beneficial to the common cause.'

' The territory of Laconia, in Peloponnesus, was early possessed by the Leleges. And Lelex, the head of that ancient Grecian tribe, and the first king of this illustrious country, is computed by chronologers to have reigned about fifteen hundred years before the Christian æra. Lacedæmon, one of the successors of Lelex, gave to the kingdom of Laconia his own name ; and to its capital, that of Sparta, in honour of his wife, the daughter of Eurotas, his predecessor.

' The history of Sparta, from the reign of Lacedæmon to that of Tyndareus, is almost utterly unknown. Tyndareus (whose family affairs will afterward demand our attention) was married to the celebrated Læda, whom Jupiter, in the shape of a swan, is said to have enjoyed. Be this, however, as it may, Læda bore to her husband, or at least fathered upon him, two sons, named Castor and Pollux ; who died in early manhood, and were deified for their exploits ; and two daughters, Helen and Clytemnestra, not less known to fame. Tyndareus was contemporary with Theseus.

' The kingdom of Mycenæ, also in the Grecian peninsula, was founded by Perseus, the reputed son of Jupiter, and of Danæ, the daughter of Acrisius, king of Argos. Perseus is the most renowned of the first heroes of Greece ; but his exploits, as embellished by the splendid imagination of his fondly admiring countrymen, are too improbable to be admitted among the number of traditional facts. He is said to have married Andromeda, whom he had delivered from a sea-monster, and to have had by her five sons ; Alcæus, Sthenelus, Hilas, Mastor, and Electrion.

' Alcæus left, by his wife Hippomene, a son named Amphytrion, and a daughter called Anaxo. Electrion, the brother of Alcæus, married his niece Anaxo ; and had, by her, the famous Alcmena ; who became the wife of her uncle Amphytrion, and the mother of Heracles, or Hercules, in consequence of a supposed embrace of the god Jupiter.

' Electrion governed the kingdom of Mycenæ after the death of Perseus, and Amphytrion should naturally have succeeded him in the throne. He was the husband of Alcmena, Electrion's only daughter, and the son of Alcæus, the eldest son of Perseus, their common progenitor. But Amphytrion having had the misfortune to kill his father-in-law involuntarily, was obliged to abscond for a time.

' Meanwhile Sthenelus, king of Argos, Amphytrion's uncle, taking advantage of that circumstance, seized upon the inheritance of his fugitive nephew, and gave it to his own son Eurystheus. In consequence of this usurpation, the gallant Hercules,

whose

whose generous toils and heroic deeds have so long excited the admiration of mankind, was also excluded the throne of his ancestors. And the kingdom of Mycenæ, on the death of Eurystheus, who was slain in an expedition into Attica, passed from the family of Perseus into that of Pelops.

‘ The arrival of Pelops, son of Tantalus king of Phrygia, in the Grecian peninsula, to which he had the honour of giving his name, produced an almost total revolution in the state of Peloponnesus. His Asiatic wealth, and numerous family, acquired him great consequence among the inhabitants of that peninsula; so that his daughters were married to the princes of the country, and he was enabled to procure sovereignties for most of his sons. He was contemporary with Perseus.

‘ Atreus, one of the sons of Pelops, having married Ærope, daughter of Eurystheus, king of Argos and Mycenæ, succeeded to the sovereignty of those two kingdoms, on the death of his father-in-law. And Agamemnon, the son of Atreus, who is styled by Homer, “ King of many isles, and of all Argos,” was the most powerful prince in Greece.

‘ Agamemnon married Clytemnestra, daughter of Tyndareus, king of Lacedæmon or Sparta. And Helen, Clytemnestra’s sister, the most celebrated beauty that had ever appeared in Greece, was given in marriage to Menelaus, Agamemnon’s brother, who succeeded to the Spartan throne on the death of Tyndareus, his father-in-law.

‘ Corinthus, another son of Pelops, called also the son of Jupiter, gave his name to the city of Corinth, formerly named Ephyra. This city, seated at the narrowest part of the isthmus that unites Peloponnesus to the main land of Greece, and favoured with two harbours, one on the Ionian, the other on the Ægean sea, became early distinguished by its wealth and commerce.’

In the detail of the Spartan institutions, Dr. Russell has very faithfully followed Xenophon.—But Xenophon was in this instance a panegyrist more than a philosopher; and has led, we suspect, all modern historians into considerable errors. Even through the fallacious medium of Xenophon, it is easy to see that Lycurgus rather reformed than invented the Spartan customs. The fact is, the Spartans at the period in question were actual savages; and what are called the institutions of Lycurgus, are among the universal characteristics of savage life. The naked contests in which all civilised ideas of decency were outraged, the common meal, the exposure of deformed children, the legality of theft, their treatment of their women and their slaves, their military regulations, were exactly such as were found among the ancient German tribes, and amongst almost every warlike horde of savages at the present day.

C. R. N. AR. (VII.) April, 1793. E. e Lycur-

Lycurgus, who was a little more cultivated than the rest of his barbarous countrymen, gave form and method to the customs which already prevailed, and directed them, as the most famous legislators of barbarous nations have done, to their great object, military power.

Dr. Russell has travelled with unprecedented success through the dark and early periods of the Grecian history, and has placed in a clearer view than we have ever seen before exhibited to the public, the involved, and we suspect partly fabulous, narratives of the Messenian and the sacred wars. An event better authenticated and more generally interesting we shall present to our readers; viz. the usurpation of Pisistratus, and the expulsion of his posterity from Athens, with this remark, that we think it related with remarkable spirit and accuracy by our ingenious author.

' Pisistratus, who was related to Solon by the mother's side, and whose mind had been early formed by the instructions of that legislator, strove to blind his vigilance by the most sedate deportment, and the warmest declarations of his love of liberty and equal freedom. The keen eyes of Solon, however, penetrated the fine disguise, and read the real designs of his too aspiring pupil. But before he could concert any measures for defeating them, Pisistratus, by a bold artifice, or brave and fortunate escape from a conspiracy against his life, became master of the republic. Having wounded himself, and the mules that drew his chariot, says Herodotus, but more probably being actually wounded by assassins, as he declared, in his way to his country seat, he returned to the city, and drove violently into the Agora or market-place.

' Filled with compassion for the lacerated condition of their engaging demagogue, the people crowded about him; while he, in a pathetic speech, ascribed the impotent vengeance of his envious and cruel enemies—the ills he had suffered, and those he had to fear, solely to his disinterested patriotism and friendship for the poor. Deeply affected, alike by what they heard and saw, the enraged multitude were ready to fly to arms. In order to quiet them, a general assembly was summoned; and that assembly, at the motion of a popular leader, in spite of all the arguments of Solon, and the opposition of the two rival factions, appointed Pisistratus a guard of fifty men. This guard he took the liberty to augment, under various pretences, without exciting the jealousy of the people. At length, finding himself sufficiently strong for accomplishing his purpose, he threw off the mask; took possession of the Acropolis, and usurped the government of the state.

' During the commotion raised by that revolution, Megacles and his principal adherents sought safety in flight. Nor does it appear that Lycurgus and his partizans took any measures for restoring

storing the liberty of Athens. But Solon, although old and unsupported by any faction, was true to his principles. He one while upbraided the Athenians with cowardice; and, at another, exhorted them to attempt the recovery of their freedom. "It would have been easier," said he, "to have repressed the growth of tyranny; but now when it has obtained some height, it will be more glorious to cut it down." Finding, however, that none of the people had courage to take arms, he returned to his own house; and having laid aside all thoughts of making any other public effort, placed his weapons at the street-door, exclaiming with conscious pride, in the hearing of his fellow-citizens, "I have done all in my power to defend, from despotism, my country and its laws!"

' But Pisistratus, in assuming regal dignity, and investing himself with supreme power, made no change in the forms of the Athenian constitution, as established by Solon. He allowed all its assemblies, its magistracies, its offices civil and military, to remain: and he enforced the due execution of law and justice, not only by his authority but his example; readily obeying a citation to appear in the court of Areopagus, on a charge of murder, for which he was acquitted. Hence the frequent saying of Solon: "Lop off only his ambition, cure him of the lust of sway; and there is not a man more disposed to every virtue, or a better citizen than Pisistratus."

' All the virtues of this accomplished prince, however, added to his high renown in arms, could not reconcile the Athenians to kingly power. Twice was Pisistratus obliged to seek refuge in exile, and as often did he recover the sovereignty of Attica, by his superior talents, his courage, his conduct, and captivating manners. The causes of these revolutions, and the circumstances with which they were attended, were thought sufficiently important by Herodotus to be particularly enumerated in his narration: and he was a good judge of such matters. But to the ancient Greeks, many things relative to their own affairs appeared important, which would seem altogether frivolous to an inhabitant of Modern Europe. I shall, therefore, my lord, only offer to your consideration a few leading facts, intimately connected with the character of Pisistratus, and the state of the people of Attica during his domination.

' The only crime imputed to this famous usurper, or Athenian tyrant, as he is commonly called, was an excess of political caution. He confined the honours and offices of the state almost exclusively to his own partizans. Enraged at finding themselves and their adherents deprived of all power and consequence, Megacles and Lycurgus, the leaders of the two depressed parties, united their strength against their exulting rival, and expelled him the republic. Megacles, however, dissatisfied with the anarchy that

ensued, sent proposals of support to the banished chief. His alliance was accepted, and Pisistratus again took possession of the government. But Megacles, on a fresh disgust, turned against him the whole weight of the Alcmæonids; and they being joined by the partizans of Lycurgus, with whom a reconciliation had taken place, obliged the tyrant once more to divest himself of his authority, and quit his native country.

* Pisistratus retired to Eretria, in the island of Euboea. There, though in banishment, he possessed so much personal interest, and was held in such high consideration by the neighbouring states, that he was able, in the eleventh year of his exile, to enter the territory of Attica at the head of an armed force, and make himself master of Marathon. Here he erected his standard. Partizans flocked to him from all quarters; and he soon found himself strong enough to venture to march toward Athens. The Alcmæonids met him with a formidable army, before he reached the metropolis. But they allowed themselves to be surprised, and their forces were instantly routed.

* Now was the season for Pisistratus to display his clemency: and his presence of mind, setting aside his humanity, was too great to let slip the opportunity. He ordered his two sons, Hippias and Hipparchus, to ride after the fugitives, and tell them, in his name, that they had nothing to fear, if they would go quietly to their several homes. That message had the desired effect. The Athenian militia, relying on the unimpeached faith of their virtuous but too ambitious fellow-citizen, utterly dispersed themselves, and never more assumed the form of an army; so that Pisistratus entered Athens without resistance, and took a third time possession of the government.

* The slaughter, however, was considerable, notwithstanding the politic interposition of the generous victor. And, in order more effectually to secure his sway, as well as to provide against the future effusion of blood, the mild usurper judged an act of severity necessary. He demanded, as hostages, the sons of all those citizens who had been most active in arms against him, and who had not fled their country; and sent them to the island of Naxus, which he had formerly conquered. He also retained, for the support of his authority, part of his foreign troops. By these wise precautions, and an equitable administration, Pisistratus remained undisturbed master of Attica, till his death; and transmitted the tyranny, or supreme power, to his two sons, Hippias and Hipparchus.

* Hipparchus, although represented by the accurate Thucydides as the younger brother, appears to have succeeded his father in the government of the Athenian state. He was a munificent patron of learning and the liberal arts, and drew around him men of genius from all parts of Greece. In imitation of his illustri-

ous sire and predecessor, he adorned the city of Athens with many splendid buildings, while he cultivated the morals and polished the manners of its inhabitants; encouraged industry, and rewarded merit. He was slain by Armodius and Aristogiton, in resentment of a private injury. And notwithstanding his public virtues, and an administration which, in the language of panegyric, is said to have revived the memory of the Golden Age, so strong was the detestation of the Athenians against regal power, after they had recovered their freedom, that his murderers were long celebrated as the deliverers of their country from tyranny: and many statues were erected to perpetuate the memory of the perpetrators of the crime.

‘ The tyranny at Athens, however, did not, properly speaking, commence till after the death of Hipparchus. Hippias, highly incensed at the assassination of his brother, and alarmed for his own safety, put to death many of his fellow citizens, beside Harmodius and Aristogiton. All whom he hated or feared fell victims to his severity. Yet farther to secure his power, and even to provide a retreat, in case of necessity, he looked around him for foreign aid; and having married his daughter Archedice to Eantides son of Hippocles, tyrant of Lampsacus, with whose family he entered into a close political alliance, he thenceforth governed the Athenians with all the rigour of despotism.

‘ The exiled Alcmæonids and their adherents, ever watchful of an opportunity to recover possession of their family-estates, and to re-establish the liberties of their native country, beheld with satisfaction the discontents occasioned by the tyranny of Hippias. During their banishment, they had engaged in their interest the oracle of Apollo at Delphos; by rebuilding, in a magnificent manner, the temple of the prophetic God, which had been consumed by fire. And they were now able, with the assistance of a body of Lacedæmonian forces, procured them by the favourable responses of the oracle, to accomplish their design.

‘ Victorious over the army of Hippias in the field, the confederates entered Athens, and besieged the tyrant in the Acropolis. That citadel was of sufficient strength to have long baffled all the efforts of the besiegers; especially as the Lacedæmonians were under the necessity of soon returning home. But accident and natural affection accomplished what force and military skill seemed unable to effect. Anxious for the safety of their offspring, whom they had conveyed out of the fortress, and who had fallen into the hands of the Alcmæonids, Hippias and his partizans, on condition of having their children restored, agreed to surrender the Acropolis, and to quit the territory of Attica within five days.

‘ In consequence of this revolution, the Athenians recovered their political freedom, after they had been governed by the ambitious family of Pisistratus for sixty-eight years. And notwithstanding

standing the many struggles they were obliged to maintain, in order to preserve their liberty and independency, against the attacks of ambitious neighbours, and the conspiracies of usurping citizens, they acquired a degree of importance in Greece, amid the turbulence of democracy, which they had never reached, nor ever could have attained, in the repose of monarchy. For, as Herodotus judiciously remarks, so great is the spring communicated to the faculties of men by the equal distribution of power, that their most vigorous efforts under a master are feeble and languid, compared with their strong exertions in a state of perfect freedom; where every one, in acting for the good of the community, may be said to act for himself, and considers his own interest, and even his own honour, to be at stake.'

Those who possess the modern part of Dr. Russell's history, will be pleased with the opportunity which they now have of furnishing themselves with so good a companion to that entertaining work.—It is enough for us to say, after the specimens which have been produced, that these volumes are executed in a manner to the full as agreeable as the former production of our author. The style is animated, and yet not abstruse. The narrative is clear and perspicuous, and we think peculiarly well adapted to attract and interest young persons.

The Environs of London: being an Historical Account of the Towns, Villages, and Hamlets, within twelve Miles of that Capital: interspersed with Biographical Anecdotes. By the Rev. D. Lysons, A.M. F.A.S. Vol. I. 4to. 1l. 11s. 6d. Boards. Cadell. 1792.

IT has long been a matter of regret that, while most of the counties of England have been honoured with minute topographical descriptions, the environs of London, so interesting in themselves, and abounding with learned and inquisitive men, should be neglected. Of the four counties, in which these environs lye, Kent and Essex have been recently described. Aubrey's Antiquities of Surry, a lame work, was composed in the beginning of this century: concerning Middlesex we remember no production since the time of Norden, in the reign of James I. Yet Middlesex is of all these counties the most interesting, as the largest part of the immediate environs of London pertains to it, as it abounds with antiquities, and with various and picturesque objects, particularly towards its northern parts, where the range of hills running from Mill Hill, &c. to Barnet, exceeds in delightful variety, that which extends by Hampstead and Highgate, and affords some prospects from the heights of Totteridge, equal to those for

which

which distant counties are visited. We have heard the constant fluctuation of property alledged as a reason, why no recent description of Middlesex has appeared; but in a work of this nature complete annals of property are not expected: some account of the ancient fixt possessors, and of the most remarkable of the modern, is fully sufficient. The chief objects are antiquities, topographical description, picturesque views, the nature of the soil, population, agriculture, &c. When we reflect upon this deficiency, we rather wonder that Mr. Lysons did not begin his work with an account of those environs which lie in Middlesex; which would, indeed, have been the most proper in every point of view: but perhaps the place of his residence, or some other trifling caprice, has influenced his choice.

In the year 1761, Mr. Dodsley published a work in six volumes, 8vo. called ‘London, and its Environs, described’: it is digested in alphabetical order, and its merit, in some respects, is disfigured by its trivialities in others, for the name of every street, court, and alley, is given in one large alphabet; whereas an appendix was the proper place for such insipid matter. It is also quite deficient in quotation and learning, and will bear no comparison with the work now before us. The recent publication called *The Ambulator*, relates to the environs only, and though small, has considerable merit: but it is merely a guide.

We have, therefore, perused Mr. Lysons’ first volume with considerable avidity, and are happy to say that it is exactly such a work as was wanted; and that the author has proved himself completely equal to the task of describing the environs of this capital, in a manner fitted to gratify the antiquary, and the man of research and curiosity. It is to be contained in three volumes; the present for Surrey; the second, we suppose, for Kent and Essex; the third, for Middlesex. The parishes in each county are arranged alphabetically, and methodically described. Mr. Lysons has enlivened the dryness of antiquarian research by occasional anecdotes, and has thus formed not only an useful but entertaining book. He has also inserted twenty-seven engravings of considerable merit, among which are some unpublished portraits. His quotations and references are numerous and exact, as should be the case in every antiquarian work.

As one general specimen of his manner, we shall extract the commencement of his account of Addington parish:

‘The name of this parish was anciently written Edintone. I can find nothing satisfactory relative to its etymology; it was probably denominated from some one of its remote possessors. The

parish lies within the hundred of Wallington, and is bounded by Croydon, Saundinstead, Farleigh, and Chelsham, in Surry; and by West Wickham and Beckenham in Kent. The village is situated about three miles to the east of Croydon, at the foot of a range of hills to which it gives its name. Their extent is about five hundred acres.

On the brow of the hill, towards Addington, is a cluster of tumuli, about 25 in number; they are of very inconsiderable height; one of them is nearly 40 feet in diameter; two others are about half that size; the remainder are very small. The greater part of them appears to have been opened. Salmon says, that some broken pieces of urns, which had been taken out of them, were, in his time, in the possession of an apothecary at Croydon.

The land at Addington is, for the most part, arable; there is little meadow, but a pretty large proportion of wood and common. The soil is very various; being, in some parts of the parish, gravel; in some, chalk; and in others, a stiff clay,

It appears, by Doomsday Book, that there were two manors in the parish of Addington in the time of William the Conqueror; they were not exactly divided, as Salmon has asserted, though they were each taxed as eight hides; for the land of one manor was four carucates, that of the other, two and a half; the one was valued at 5l. the other at 3l. The former manor had been held by Osward, in the time of Edward the Confessor, and was then the property of Albert, a clerk; the latter having belonged to Godric, in the Confessor's reign, was, at the time of the survey, in the possession of Tezelin the cook; they were both held of the king. Tezelin's manor continued in lay hands, and was held by a very singular tenure, as will be mentioned hereafter.

Godric's manor, previously to the reign of Edward I. appears to have been divided into two; one of which was given to Knights Templars by Walter de Morton, and was held of the archbishop of Canterbury's manor of Croydon, by an annual rent of thirty-two shillings and one penny. The Templars were abolished by pope Clement the Fifth, in the year 1311; and in the 17th year of Edward II. an act of parliament passed, by which their possessions in England, among which Addington was included, were transferred to the Knights of St. John of Jerusalem. The other moiety belonged, I know not by what grant, to the monastery of St. Mary Overie; to this manor the advowson of the church was annexed; it was rated at ten shillings. For twelve acres of land, which belonged to this convent in the parish of Addington, they were obliged to keep a lamp burning every night in the church. The mansion-house belonging to this manor is described as having a hall of 35 feet in length, and 28 in breadth; and two solarii, or upper rooms, the one 32 feet by 18, the other 32 feet by

II. At the dissolution of monasteries, both these manors came into the possession of the Leigh family; who, at that time, held the third manor above-mentioned.

‘ The earliest proprietor of this manor, that I find upon record after the conquest, is Bartholomew Chesnet, or Cheyney, who had two daughters co-heiresses; one of whom married Peter, the grandson of Ailwin of London, and was buried in Bermondsey abbey; for which privilege her husband gave the monks a rent of 15 shillings, issuing out of a house in Addington; the other daughter married William Aguillon, who, in right of his wife, inherited the manor; his son, sir Robert Aguillon, had a licence to fortify and embattle his manor house at Addington. A spot of ground near the church, being still called the Castle Hill, serves to ascertain the site of this mansion, which, most probably, continued to be the manorial residence till the year 1400, when the manor house, which was pulled down about twelve years ago, (and which was situated at the foot of the hill), was erected; as appears by the following inscription which was over the door:

‘ In fourteen hundred and none,
Here was neither stick nor stone,
In fourteen hundred and three
The goodly building which you see.

‘ This house was built chiefly of flint, mixed with chalk, and very strongly cemented.

‘ Sir Robert Aguillon was sheriff of Sussex in the reign of Henry the Third; he married Margaret, countess of the Isle of Wight, by whom he had two daughters; one of whom married Jourdan de Saukvil, ancestor of the duke of Dorset; the other married Hugh Bardolf, and had for her portion the manor of Addington, which continued in the Bardolf family for two or three generations. William Walcot died seized thereof, in the reign of Richard the Second, having held it for life, by a grant from William Bardolf. In the reign of Henry the Sixth it was the property of William Uvedale, who, for a fine of forty shillings, paid into the exchequer, obtained a licence to alienate it to John Leigh and others, and the heirs of the said John. The descendants of this John Leigh or Leigh, obtained a grant of the other manors at the suppression of monasteries, and the whole became united into one; which continued in the possession of the Leigh family till the middle of the present century. Sir John Leigh died in 1737, without male issue. After his death, there was a suit in chancery depending for many years, relating to the right of succession to the Addington estate, which was at length determined in favour of his female heirs, one of whom married John Bennet, esq. and the other Henry Spencer, esq. The manor and estate were sold by their sons, Wooley Leigh Bennet, esq. and Wooley Leigh Spencer,

Spencer, esq. (about the year 1767), to Barlow Trecothick, esq alderman of London, and they are now the property of James Trecothick, esq. his nephew; who has a handsome modern mansion, situated about half a mile from the church, and nearly in the centre of the park; it was begun in 1772, by the late alderman Trecothick, and finished after his death by the present proprietor.'

The *bastia*, p. 5, which Mr. Lysons cannot explain, seems barbarous Latin for a kind of *hasty* pudding, an interpretation authorised by the context.

In the account of Barnes, we find the following anecdote of Heydecker.

' Before Mr. Hoare purchased the estate, Heydecker, master of the revels, was for some time the tenant of the house, of whom the following story is told:—The late king gave him notice, that he would sup with him one evening, and that he should come from Richmond by water. It was Heydecker's profession to invent novel amusements; and he was resolved to surprise his majesty with a specimen of his art. The king's attendants, who were in the secret, contrived that he should not arrive at Barn-elms before night, and it was with some difficulty that he found his way up the avenue which led to the house. When he came to the door, all was dark; and he began to be very angry, that Heydecker, to whom he had given notice of his intended visit, should be so ill prepared for his reception. Heydecker suffered his majesty to vent his anger, and affected to make some awkward apologies, when, in an instant, the house and avenues were in a blaze of light, a great number of lamps having been so disposed, as to communicate with each other, and to be lit at the same instant. The king laughed heartily at the device, and went away much pleased with his entertainment.'

Mr. Lysons, in describing the parish of Battersea, gives several details concerning the family of St. John viscount Bolingbroke, and rectifies some mistakes in the *Biographia Britannica*, relative to the famous Henry St. John. He died at the age of seventy-three, not seventy-nine; and his birth of course took place in 1678, not in 1672. His lady did not die many years before him, but on the 18th March 1750, while he died on the 12th of December 1751. All these particulars appear from the epitaphs in Battersea church, and it is rather surprising that the first editors of the *Biographia*, had not recourse to information so open and convenient.

In the description of Camberwell, we find a good account of Dulwich college, and of Edward Alleyn its founder. He was chief master of the bears to James I.; and Mr. Lysons gives a curious account of this singular office:

' As

As the nature of this office is little known, it will, perhaps, be amusing to my readers, to give a short account of it, with copies of original papers relating thereto. Whenever it was the king's pleasure to entertain himself, or any of his royal visitors, with the game of bear-baiting, it was the business of the master of the game to provide bears and dogs, and to superintend the baiting : and as this cruel sport destroyed a great number of the poor animals, he was invested with the most unlimited authority to issue commissions and to send his officers into every county of England, who were empowered to seize and take away any bears, bulls, or dogs, that they thought meet for his majesty's service. This arbitrary proceeding was little relished by the subjects ; and the persons sent to take up dogs, were frequently ill-treated and beaten, the justices of the peace often refusing to grant them any redress. Some towns, and whole counties, to avoid these disputes, made a composition with the master of the bears, to send up a certain number of mastiff dogs yearly, upon condition, that the commission should never come into their neighbourhood. Among Alleyn's papers is an engagement signed by certain persons of the town of Manchester, wherein they promise to send up yearly, "a malty dogge or bytche to the bear-garden, between Mydsomer and Michaelmasse." The master of the bear-garden, in queen Elizabeth's time, was allowed to have public baitings on Sundays in the afternoon ; which liberty was taken away by James I. Alleyn complains much of this in a petition which he presented to the king ; in which he also prays for an increase of salary. The whole petition is curious, and throws so much light upon the nature and prevalence of this diversion, that I shall make no apology for inserting it at length ; and with it shall close this digression upon bear-baiting :

" To the king's most excellent majesty, the humble petition of Philip Henslow, and Edward Alleyn, your majesties servants,

" Whereas it pleased your most excellent majesty, after the death of sir John Darrington, to grant the office of master of your game of bulls, bears, and dogs, with the fee of sixteen pence per diem unto sir William Steward, knt. ; at which time the howse and beares, being your majesties petitioners ; but we not licensed to bayte them, and sir William Steward refusing to take them at our hands upon any reasonable terms, we were therefore enforced to buy of him the said office, pastime, and fee, at a very high rate ; and whereas, in respect of the great charge that the keeping the said game continually requires, and also the smallness of the fee ; in the late queen's time, free liberty was permitted without restraint to bayt them, which now is taken away from us, especially on the Sundays in the afternoon, after divine service, which

which was the chiefest means and benefit to the place ; and in the time of the sickness, we have been restrained many times on the working days ; these hindrances, in general with the loss of divers of the beastes, as before the king of Denmark we lost a goodly beare of the name of George Stone ; and at another bayting, being before your majestie, were killed four of our best bears, which in your kingdom are not the like to be had, and which were in value worth 30l ; and also our ordinary charges amount yearly to 200l. and better ; these losses and charges are so heavy upon your petitioners, that whereas formerly we could have letten it forth for 100l. a year, now none will take it gratis to bear the charges, which is your poor servants undoing, unless your majestie, of your gracious clemencie, have consideracion of us. These causes do enforce us humbly to become suitors unto your majestie, that in respect of the premises, and that we have, ever since your gracious entrance into this kingdom, done your majestie service with all duty and observance ; it would please your majestie in your most royalle bounty, now so to relieve us, as we may be able to continue our service unto your majestie as heretofore we have done ; and to that end, to grant unto us free liberty, as hath been granted in the late queen's time ; and also, in respect of our great and dayly charge, to add unto our said fee, 2s. and 8d. being never as yet increased since the first foundacion of the office. And whereas, their are divers vagrants and persons of loose and idle life, that usually wandereth through the country with bears and bulls without any licence, and for ought we know serving no man, spoyling and killing dogs for that game, so that your majestie cannot be served but by great charges to us, fetching them very far ; which is directly contrary to a statute made in that behalf, for the restraining of such : your majestie would be pleased, in your most gracious favour, to renew unto your petitioners our pastime ; and to grant us, and our deputies, power and authoritie to apprehend such vagrants, and to convene them before the next justice of peace, there to be bound with sureties to forfeit his said bears and bulls to your majesties use, if he shall be taken to go about with any such game, contrary to the laws of this your majesties realm ; and your poor servants will dayly praye for your majesties long and happy reign."

The description of the picture gallery at Dulwich, also deserves particular notice.

“ The contents of the picture gallery have been very cursorily mentioned in all the histories of the college. Aubrey, from whom the succeeding writers on the subject seem to have copied, says that there are portraits of Henry prince of Wales, sir Thomas Gresham, Mary queen of Scots, and some other worthless pictures : the two latter portraits are not there, and as they are not mentioned

tioned in the old catalogue, it may be presumed they never were: of the remaining pictures which are treated with so much contempt, some have much merit, and many are valuable, as being original and unique portraits of remarkable persons: they may be thought therefore to deserve a more particular account. The catalogue, which is in the hand-writing of Mr. Cartwright, by whom they were bequeathed to the college, ascertains both their names and prices. Many which are there enumerated do not now appear; perhaps Cartwright had disposed of them before his death: among these was a portrait of "the man who demolished the earl of Essex with a hatchet in Westminster Abbey;" this destruction, of which an account is given in the notes, was not executed upon his person, but his effigies soon after his interment. The most remarkable of the portraits which remain, are the following:

• Michael Drayton, the poet, in a black dress, his own hair short, and a plain band. This cost Mr. Cartwright 15*l.*

• Sir Martin Frobisher, a brave officer, and a distinguished circum-navigator, who discovered the north passage to China. He defended Brest against a superior force of Spaniards; and was knighted for his gallant behaviour in the engagement with the Armada.

• The first Lord Lovelace, created by Charles I., who distinguished himself likewise as a naval officer, and took the king of Spain's West Indian fleet. He was of Hurley in the county of Berks.

• Richard Lovelace, the poet, called in the catalogue, "Colonel Lovelace, in black-armour." This man was a singular instance of the vicissitudes of fortune. After leaving Oxford, where the beauty of his person, and the variety of his accomplishments, procured him the esteem and admiration of all, he entered into the army; and having faithfully served his unfortunate master Charles I., he afterwards entered into the service of the French king, and was wounded at the siege of Dunkirk; he recovered from his wounds, and returned to England, where he found his beautiful mistress Lucy Sacheverell, who had supposed him dead, married to another; and being obnoxious to the then ruling powers, he was thrown into prison; being afterwards released, he wandered about in rags and poverty; and being broken down both in mind and fortune, died in obscure lodgings in Gunpowder-Alley, Shoe-lane, in the year 1658, and was buried in St. Bride's church. There is a print of him by Faithorn.

• Sir William Lovelace, Serjeant Lovelace, and others of that family.

• The Duchess of Suffolk, a whole length.

• It does not appear what duchess of Suffolk this is, probably lady Willoughby, the last wife of Charles Brandon.

• A portrait called "the Earl of Exeter," a head painted on board; the title must be a mistake;—there was no earl of Exeter,

before Thomas Cecil ; it may be Henry, or Edward, marquis of Exeter ; the former was beheaded in 1538, the latter died 1556.

“ Greenhill, the painter, by himself.” This is a good picture, and is engraved in the *Anecdotes of Painting*.

“ Althea, with her hair dishevelled,” said to be Lucy Sacheverell ; though Lovelace always called her Luasta in his Poems.

“ Burbadge, the actor.” Richard Burbadge was a very celebrated tragedian, and a cotemporary with Shakspeare. Camden calls him, “ alter Roscius ;” and Baker speaks of him in the same terms as he does of Alleyn, pronouncing them both to be such actors “ as no age must ever look to seek the like.” He is known to have represented the character of Richard III. ; and probably, performed the principal tragic parts in other of Shakspeare’s plays. He was a principal proprietor of the Globe and Blackfriar’s theatres ; and died anno 1619.

“ Nathaniel Field, the actor ;” a good portrait. This cost Mr. Cartwright 10l. He is represented dressed in a shirt trimmed with black lace. Field was one of the children of the Chapel Royal : he originally performed women’s characters.

“ Perkins, the actor.” Richard Perkins was one of the performers belonging to the Cockpit, Drury Lane, and is mentioned among those of principal note there : he acted in Shirley’s and Heywood’s plays. John Webster, the author of a comedy called *The White Devil*, or *Victoria Corombona*, published in 1612, says, in a note, after praising the other actors, “ in particular, I must remember the well-approved industry of my friend master Perkins, and confess, the worth of his action did crown both the beginning and the end.” When the play-houses were shut up during the civil wars, Perkins resided in Clerkenwell, where he died ; and was buried some years before the restoration. He wrote a copy of verses prefixed to Heywood’s apology for actors.

“ Sly, the actor.” William Sly was a contemporary of Shakspeare, and was joined with him in the patent of 1603. He is introduced personnally in Marston’s *Malecontent*, 1604 ; and Mr. Malone conjectures, from his there using an affected phrase of Ofrick’s *Hamlet*, that he performed that part. He died before the year 1612.

“ Tom Bond, the actor.” Of Bond little is known, but that he acted in Shakerly Marmyon’s comedy of *Holland’s Leaguer*, brought out in 1632.

“ Mr. Cartwright, sen. the actor.” } These pictures cost 15l.

“ Mr. Cartwright, jun. the actor.” } each.

○ “ The former of these, whose name was William, was one of the Palsgrave’s servants in 1622. The portrait, which is a very bad one, represents him in a laced band and cuffs. Cartwright, the younger, is in a Vandyke dress ; of him nothing certain is known : he probably was son to the former. There is a third

portrait

portrait of a Cartwright, an actor, called in the catalogue, “*my own portrait.*” This is a good picture by Greenhill: he is represented in a black robe and flowing periuke, with his hand on a dog’s head. His name also was William. He was one of Killigrew’s company at the original establishment of Drury Lane, where he played Falstaff. This Cartwright, by his will dated September 1786, left his books and pictures, several articles of furniture, and 390 broad pieces of gold, to Dulwich College; but his servants defrauded the College of the greater part both of the furniture and money, of which they received only 65l.

‘ Besides the portraits above-mentioned, there are others of inferior value, and less note; and some other pictures, among which are an head of an old man, which has much merit, by Greenhill; an ancient view of London, said to be by Norden; the head of a woman, by Burbadge the actor, in chiaro-oscuro; some copies from Bassan; a sea view; and many more, which, as Aubrey says, are certainly very worthless.’

(To be continued.)

Sermons, by the late Rev. John Drysdale, D.D. F.R.S. Edin.

To which is prefixed, an Account of the Author’s Life and Character. By Andrew Dalzel, M.A. F.R.S. Edin.
2 Vols. 8vo. 12s. Boards. Cadell. 1793.

MR. Dalzel—who is known to the world by some former publications, and especially by his Translation, with Notes and Illustrations, of M. Chevalier’s Description of the Plain of Troy *—hath here, in a well written narrative, exhibited such a picture of Dr. Drysdale, as cannot but be highly grateful to his friends, and honourable to his memory. The occasion of publishing these Discourses we will add in the words of the Editor:

‘ Having undertaken to draw up a short account of the late Dr. John Drysdale, to be laid before the Royal Society of Edinburgh, of which he was a member, I was induced to read, with great attention, the Sermons in manuscript which he left behind him, that I might be enabled to form a more perfect judgment of his merit as a preacher. I had been accustomed, as his hearer for many years, to admire his talents and eloquence; and that admiration has been increased, by the perusal of his discourses. They appeared to me so well calculated to be useful, and so excellent in every respect, that it seemed an injury to withhold them any longer from the public.’

In resolving upon the present publication, Mr. Dalzel did not think it sufficient to rely on his own opinion, but had recourse to that of Mr. Moodie, a well-approved preacher at Edinburgh, and a very respectable person; who, after having

* See Critical Review, Vol. VI. p. 80, 141.

perused the manuscripts with attention, communicated his decision in a letter, which is given to shew that these volumes have not been rashly obtruded upon the public; and at the same time, to present the reader with a criticism upon them, at once both elegant and just:

" Dear sir,

" I have read with great care the manuscripts which you sent me. The high respect I entertain for Dr. Drysdale's memory, and the recollection of his friendly attention, to which I was so much indebted in my early years, may render me, perhaps, a partial judge of the merit of his Sermons; but I am persuaded I deliver an opinion in which every candid reader will heartily concur with me, when I say that they will form a most valuable accession to those excellent models of pulpit eloquence which our language affords.

" I consider utility, as the chief recommendation of a sermon; and this quality Dr. Drysdale's sermons possess in a most eminent degree. They discover throughout, a most accurate knowledge of human nature, and breathe a high spirit of piety and virtue, which can hardly fail to transfuse itself into the mind of the reader. The style is every where forcible and impressive, and, at the same time, pure, perspicuous, and elegantly simple, free from all false ornaments and studied refinements, and from every thing that might betoken a light and frivolous mind.

" What I particularly admire is, that unity of design which appears in every sermon. The author seizing on that view of his subject which promises to lead to the most useful discussion, carries the reader along with him, in a regular and uninterrupted stream of argument, from the beginning to the end of the discourse. He never loses sight of the great end of preaching. While he exhibits the most rational views of the doctrines of religion, he is always careful to illustrate and enforce their practical influence. He discovers uncommon reach and acuteness of judgment, in ascertaining the nature, and the limits of our several duties, in distinguishing genuine virtue from what has only the appearance of it, and in detecting vice under the various forms which it assumes. His reasoning is always persuasive and animated, fitted at once to inform the understanding, and to warm the heart. When he addresses himself to the passions, his style becomes frequently abrupt and vehement; and his mind, full of the importance of his subject, pours itself forth in soliloquy, apostrophe, and the other higher figures of speech, which are never introduced in order to excite surprise, but in which the reader will always find himself prepared to join.—In short, these sermons seem admirably calculated to inspire the mind with high sentiments of piety to God, trust in providence, independence on the world, admiration of virtue,

virtue, steady and resolute attachment to duty, and contempt of every thing that is base or dishonourable.

"With these qualifications, I have no doubt that they will be favourably received by the public at large; and to the friends of Dr. Drysdale they will be a most pleasing memorial of a character which they held in the highest veneration; for in the amiable pictures of virtue which his Sermons exhibit, they will recognise the features of his own mind. I am, dear sir, yours sincerely,

WILLIAM MOODIE."

That our readers, however, may form for themselves an idea of Dr. Drysdale's manner, we will place an extract before them. In Sermon V. *On the wretched Condition of wicked Men*, from Job. xx. 12. &c. which he considers in respect to God, their fellow creatures, and themselves. Under the first of these heads, having described the effects of right conduct on the condition of a good man, he thus contrasts it with the opposite :

' But how different is the scene which a wicked man prepares for himself? Truth, on its own account, has to him no charms; gross objects possess his heart, and command his desires; and how dismal must his soul be when, roused to a sense of his condition, he finds himself incapable of any pleasure from the contemplation of the highest perfection of the wisdom and goodness of the Most High God! when his meditations on God are not sweet, but bitter and tormenting to his soul. For how has the bad man answered the end, and fulfilled the purpose of his being? Has he acted up to the character of a fellow worker with God? has he contributed as far as in him lay to the happiness of the world? has he taken care to improve his mind and heart, and make them the seat of integrity and kind affection? Alas! he has done just the reverse. He has opposed the intention of his Maker, run counter to the chief purpose of his own being, and as far as the influence of his actions could reach, has corrupted and destroyed the beautiful works, and introduced confusion and misery into the family of God. With what confidence then can he raise his thoughts to the supreme Lord of the Universe? What has he to expect from the Almighty, against whom he has rebelled, not only by deserting the post assigned to him; not only by neglecting, but by acting directly contrary to the Divine will? He has assumed to himself a licence of gratifying his own depraved inclinations and passions, in opposition to the eternal laws of righteousness, the laws of God himself; he has transgressed the bounds set to him by his Maker, resigned basely his claim to an intelligent and moral nature, given up the noble privilege of his birth-right, as a son of the Most High, and, by his manners, associated with the herd of brute and senseless animals, or with the malicious and desperate

C. R. N. AR. (VII.) April, 1793. F f spirits

spirits of darkness. What a foul stain has he thus brought upon his soul ! and what bitterness must not this produce, when he is roused to a sense of it ! Wicked men indeed may long shut up their minds from this mortifying reflection ;—from discerning the pollution in which they are involved. By dwelling only upon their prosperity,—on the success of their projects, the means of which success they clothe with the names of superior wisdom and dexterity, and by indulging in one gratification after another, they conceal their real character from their own observation, and thus have some kind of enjoyment ;—broken however and interrupted by doubts and suspicions, which they immediately attempt to dismiss. Such enjoyment, even while it continues, has no other support than deceit and self-delusion. But no disguise can last always. The truth will break forth at last ;—and then farewell to all their dreams of happiness ! When light is thus let in upon their minds, when the clouds are dispelled which concealed from their view both their Maker and their own character, when they are led to reflect on the light they must appear in to their Creator, when they reflect that, during the time they deceived and flattered themselves in their iniquities, the corruption of their heart was naked and open to his inspection ;—how terrible must the thought be, that God looks on them as wretches wholly unworthy, and now scarce capable, of his favour ! What oppressive sorrow must weigh down their souls, when they reflect that they appear to their all-wise Creator as creatures of the basest spirit !—who, with honour and virtue set before them, offered to their acceptance, and often calling on them to take possession, chose for their portion what could produce nothing but shame and dishonour ; who, invited to share in the favour and friendship of God, *had Him not in all their thoughts* ; who still bear the name of men, but are conscious that the true character of a man is gone, that *the crown of a man is fallen from their head*, and all the godlike dispositions of a man, such as the Maker meant them to possess, are banished from their heart.—Go on thus, O foolish and thoughtless men ! dishonouring and destroying your own souls ! So shall you render your reconciliation with God still more impracticable ; so shall your awakened souls discover you to be wretched outcasts from his love and favour, and reduce you in the depth of despair to call on the mountains to cover you, and hide your shame !—But vain man ! canst thou conceal thyself from the Almighty ? Wither canst thou fly beyond the reach of his arm ? Canst thou shut the eyes of thine own mind, or throw an impenetrable cloud over thy shameful and wretched heart ? No. Thine eyes shall be ever open to thy dis-honour ; thou shalt sharply feel how evil and bitter a thing it is to forsake the living God, and have no fear of him within thy heart.'

Would our limits permit, we could produce a variety of other

other passages, which, perhaps, might exhibit the preacher in a more advantageous point of view; but the 1st and 14th Sermons, *On Charity*, and *On Aspiring after Perfection*, are, in our estimation, to be placed amongst the most excellent we have ever read; nor are many of the rest much inferior.

The Art of preventing Diseases, and restoring Health, founded on rational Principles, and adapted to Persons of every Capacity. By G. Wallis, M. D. S. M. S. 8vo. 6s. 6d. Boards. Robinsons. 1793.

If the subject of this work were not of the highest importance in itself, the plan of the author would be entitled to our most serious attention. Dr. Wallis is of opinion that the works which have been already written upon this subject, and professedly adapted to the comprehension of every reader, are defective in those particular rules by which they ought in a great measure to be guided, whether with respect to the prevention, mitigation, or cure of diseases. What they want, therefore, it has been his study to supply; by treating at large on the nature of individual and distinct constitutions, and the knowledge of the immediate causes. It must be allowed that these are considerations of the first importance, but whether they can always be attained, appears to many writers as well as practitioners, a matter of some doubt. There are essential circumstances in certain constitutions which are embarrassed and confused, and often, it is to be feared, so latent in their origin and nature, as to escape the investigation of the most sagacious observer.

The attempt, however, to generalise the history of constitutions is laudable, for though in every possible variety we may not be able to succeed, the pursuit will be attended with considerable advantage. It will at least be a durable foundation for a more certain practice. It will inspire young practitioners with a spirit of enquiry that cannot but be productive of information, and it will supply them with modes of reasoning instructive to themselves, and more pleasing to their patients than the use of cant phrases and technical words, which at best cover ignorance and disappoint curiosity.—The empirical practice, or that which is said to be derived from experience, may be admitted, where men well versed in the principles of the medical art, have pursued it for a series of time; but to young minds it only opens a wild field for the exercise of vanity, and oftener leads to scepticism than to truth.

Our author, therefore, endeavours to establish a rational system of practice, by preventing the operation of the remote, or striking at the proximate causes, consistently with the nature of that particular constitution on which remedies are to

act. His ideas on this subject will be best understood from the following extract.

‘ The principles I mean are, the nature of constitutions, and the immediate causes of disease; for whether we wish to prevent or cure, these two points must ever be kept in view. To prove this, let us inquire, by what are we directed in our attempts to avoid disease?

‘ From the knowledge of the remote causes, being well acquainted with the effect which they are calculated to produce in the machine, and preventing their accession; but in all cases this cannot be done; in many, prevention of that circumstance is impossible—how then must we act? By so regulating the powers of the constitution, that it may be placed in such a state as to be rendered incapable of feeling the effect of the remote cause.

‘ And how can this be accomplished without being thoroughly acquainted with the nature of the constitution itself? Indeed, it seems not only necessary in this respect, but also to render the disease, when the cause has produced its consequences, as mild as possible. Various proofs of the validity of this doctrine will arise upon slight consideration. In inoculating for the small-pox, we find very often great variability in the disease; and this cannot, it is clear, be owing to the matter by which the complaint is occasioned, having any variability of action; for the same matter taken from the very same pock will produce in different habits a disease of very different natures, with respect to mildness or malignancy—it is therefore obvious the variation must arise from some deviations in the separate habits, which require different modes of preparation;—and, probably, it is owing to want of accuracy in this point that some children after being inoculated die, and several fall into other maladies.

‘ With respect to the other principle to which we must advert with regard to the cure; we should confine ourselves to the immediate cause or causes, which, acting in the habit, produce those symptoms, an enumeration of which is called disease; for all other causes in this point of view are of no avail. Matters it by what means the disease has been occasioned, since the action of that cause is past? the effect at this time acting as a cause claims only attention; for that conquered, the disease vanishes. To explain, let us take the dropsy,—its causes have been said to be, “an hereditary disposition—drinking strong liquors—want of exercise—excessive evacuations—sudden stoppage of those which are customary and necessary—large quantities of cold, weak, watery liquors drank when the body has been overheated by violent exercise—a low damp marshy situation—long use of poor watery diet, or viscous aliment that is hard of digestion.—It is often the effect of other diseases, as jaundice, scirrhus of the liver, violent ague of long continuance, looseness, dysentery, an empymema, or consumption of the lungs—in short, whatever obstructs perspiration,

or

or prevents the blood from being duly prepared, may occasion a dropsy." These *may* produce this malady, I do not deny, but that not one of them is the immediate cause against which our remedies are solely to be levelled to make a cure, nor any number of them, except such of which dropsy is only a symptom. It is to the effect brought on by these causes that we are to attend, which I take to be general relaxation of the solids—a thin watery blood—and a weakened action of the absorbents, by which more water is thrown into the cellular system and different cavities by the exhalent, than can be taken up by the absorbent vessels.

' From the enumeration of the former, not any thing can be collected respecting the cure—but from the immediate causes every thing, as they plainly point out the indications, viz. to invigorate the solids, and increase the action of the absorbent system, that the water may be taken from the places wherein it is deposited, and thrown out of the machine.'

This plain and conclusive reasoning is strongly corroborated in the Introduction. The author gives, as an example, a fact which numbers may judge of from their own experience, and though he has selected one of the most familiar circumstances, it has been seldom treated in this method, and it contributes obviously to support the principle upon which Dr. Wallis has reared the superstructure of this useful work.

' What has been written on this subject may to many, perhaps, appear sufficient; and so it probably might be, were all men's constitutions similar: for the methods advised by many of these authors, are selected with great judgment, and extremely well calculated to answer the ends proposed, under the circumstance above specified;—but there seems to be a very great defect in all the publications which have treated on these subjects—they give no information to their readers how the variations of constitutions are to be distinguished, or in what cases the methods are properly to be altered; and without this, the prescribing of remedies can be considered little less than a species of quackery, by whatever authority it may be sanctioned.'

' The universality or generality of any medicine furnishes the idea of the most flagrant absurdity, suitable only to the arrogance of every ignorant impostor; and certainly appropriating remedies of the same specific nature to one complaint in all constitutions, however dissimilar, is, at least, a branch of the same tree; for it is a fact uncontrovertible, supported by the soundest experience—that what may be of great service to one constitution, may to another be highly detrimental, though labouring under the same affection.'

' To elucidate this, I shall adduce a very familiar example—to many of my readers, perhaps, experimentally comprehensive; I mean the mode of obviating the effects of inebriation.'

' Under this circumstance we will suppose a man of strong stamina—full habit of body—with good digestive powers, and a nervous system acting with firmness and regularity ;—and one, of a relaxed constitution—not abounding with blood—a weak, delicate stomach—and nerves easily irritated—

' The advice to alleviate the constitutional disturbances occasioned by this indiscretion—is lying in bed, and promoting perspiration by plentiful dilution, that is, drinking copiously of weak tea—small broth—thin gruel—weak white wine or vinegar whey—or some such liquors warm, that the superabundance may be evacuated with which the patient has been loaded, and the body soaked, as it is termed, into its sober standard. For the robust man the advice might be proper—for by the surcharge of the vascular system, and the stimulus of the intoxicating liquids, his habit becomes nearly to assume an inflammatory disposition, discovered by pain and a sense of fulness of the head—redness of the eyes—quick strong pulse—much heat, and great thirst—which are the general concomitants of such a debauch ; and thus he requires abstinence, evacuation, rest, and dilution for his alleviation. But the same mode, applied to the other, renders all his constitutional defects worse, he experiences the uneasy sensations of languor—sickness—oppressed spirits—and undescribable sinkings—all increased by such a regimen ; whose good consequences are derived in the former cure from relaxation and debilitating the system. The delicate constitutioned man requires fresh air, riding on horseback, a glass or two of generous wine, or some cordial, such as will invigorate the powers of his habit—promote vascular action—strengthen his stomach—increase sensible perspiration, and thus conquer those unhappy feelings he labours under from increased weakness and debility.—Simple as is this fact, and of little consequence as it may be thought, the same peculiarities occur in diseases of the most alarming nature ; and I am persuaded that it is from ignorance or inattention in this point, that people are apt to increase their maladies, nay often make that, which would, left to itself, have been mild, become dangerous by applications not adapted to the particular nature of the constitution. For as curing diseases depends on the knowledge of this particular, by which we can more certainly appropriate our remedies to the benefit of the afflicted, so doubtless must it be a more essential point in preserving from, preventing, and shortening their duration, as in all our endeavours we must attempt to keep the constitution in, or to bring it to a state of health, consistent with the principle of its formation, and the nature of the particular parts of which it is formed—and how can this be accomplished without the peculiarities of the constitution are known to the person applying remedies, or fixing on any regimen ?'

Lewis the XV. of France asked some of his noble, what profession or trade occupied the attention of the greatest number

ber of his subjects?—He was answered, MEDICINE; and to ascertain the fact, a nobleman dressed himself as an attendant at a public place of amusement, having one of his eyes covered with a bandage, which surrounded his head. Almost all who passed enquired the reason, and being told that it was on account of pain in his head and inflammation of his eyes, they regularly supplied him with some infallible remedy. The story is strikingly applicable to what we meet with every day in this country, and our author has therefore employed the early part of his work in enlightening the minds of those general prescribers, by a concise description of some parts of the animal machine, that they may know upon what remedies they are to act, and how those parts depend upon one another in their separate actions. Without this knowledge all attempts to acquire information in medicine must be fruitless, and Dr. Wallis has executed this part of his work in such a manner as, we think, may convince the boldest empiric as well of his impudence as of his cruelty. It is, indeed, a melancholy reflection that so complex and delicate a machine as the human body should be treated with the most pertinacious freedom, and the most imminent danger, by those who scarcely know even the names of its component parts, far less their use and operations.

Intending, therefore, to lay a foundation for the prevention of those evils which disease brings on, and presumptuous ignorance aggravates, our author has divided his work into separate parts—anatomy, constitutions, diaetetics, medicine, and pathology, each naturally arising from the knowledge of the other. In the anatomical part, the author seems to have followed the plan of Aretæus, who before treating of the disease of any part, first gave a description of that part in its sound state. This is here done in a concise, yet a satisfactory and pleasing manner; and it leads the reader to an acquaintance with the variety of constitutions, a subject upon which Dr. Wallis greatly depends, and which he has taken much trouble to render intelligible to common understandings. And as in this part of the work he has made some distinctions which we do not recollect to have seen elsewhere pointed out, particularly in the division between INCITABILITY and IRRITABILITY, it becomes necessary that we should quote his own words.

‘ And here, as we shall often have occasion to speak of nervous incitability, and muscular irritability, two powers to which we allow the existence of the machine, in a living state, and the action of all its moving solids with respect to their continuance, are entirely owing, it will be proper to describe what we mean by these two terms; because they certainly do in some degree exist inde-

pendent of each other, notwithstanding their intimate union, and in general conjunct action—and also, as by this knowledge, we shall in some cases be able to discover, how from particular defect in these two powers, separately attended to, diseases put on different appearances—and are to be prevented, alleviated, or cured by our applications made to them distinctively as well as unitedly.

‘ By incitability we mean that power in the brain and nervous system, which may be put into action by mental affection, as well as local irritation, and which produces those appearances we call sympathetic.

‘ By irritability we mean that power which may be put into action by material stimulus locally exerted—it is obedient to the influence of the nerves in general—and cannot, in the living machine, exist for any considerable time without this union.

‘ To elucidate this, we shall observe that many will be thrown into convulsions by uneasiness of mind—we also know that the same complaint will be occasioned by severe irritation on some part or parts of the machine; or that parts themselves only will, from this source, experience such effects—as in cramps. Now as we are totally ignorant how the mind acts upon the brain, and nervous system—how these act upon the muscular fibres—nor can we conceive how immateriality, which we take the thinking faculty to be, can act upon materiality, we can by no means make use of a term which points out specifically the action of these causes productive of morbid effects.

‘ In order then either to prevent, alleviate, or cure the complaint from thence arising, we prescribe such things as may amuse the mind, and keep it free from those painful reflections—and put the body into such a state as to render it less susceptible of impressions from this source.

‘ On the other hand, we advert to the part or parts affected, and by our applications locally directed endeavour to remove the irritative cause in order to promote a cure—and with intent to prevent a return, do such things as to render the part or parts incapable of being affected by the cause, or put under such circumstances as to render the accession of that case impracticable—hence we think the discrimination between the two terms absolutely necessary—as we shall in advising remedies always pay the strictest attention to constitutional peculiarities.’

Had this work been intended for those who have been long conversant in the practice of physic, we should have considered this part more ingenious than useful, but as it must be ever kept in view, for whose benefit this work is particularly intended, we cannot deny but that it may be serviceable, in shewing from what different affections similar complaints may originate,

ginate, and direct the prescriber more successfully in his applications. For very different modes will be required according to the cause and seat of the primary affection, whether it should be *mental, sympathetical, or local.*

Besides it must be confessed there is some foundation for the distinction, as morbid affections arising from irritation, give the idea of some material stimulus acting immediately on some of the moving solids; whilst the same appearance may also arise where no such irritation takes place, and must be referred to nervous influence, hence distinguished by incitation; which division will enable us to account for a number of symptoms, for which we should otherwise be at a loss to assign the reason.

In treating on the stomach and intestines, Dr. Wallis offers some very useful observations, *on their power of sympathetic action*, by which they can, particularly the stomach, convey the active powers of certain medicines to the whole, or to determinate parts of the machine, and this will tend to solve many phenomena.

‘ But besides the uses, herein specified, appropriated to the stomach and intestines, there is another very considerable one bestowed on them, particularly the former, by which very material affections are diffused to almost every part of the machine, and from which all the sensible parts of the body receive very peculiar and extraordinary advantages—I mean that of conveying action to different parts, and feeling the effects from these sympathetically and instantaneously;—for in many cases the stomach not only will experience perceptible effects locally of things received into its cavity, but communicate effect to different parts from that local action; nay, will produce them sometimes without the animal being sensible of any action going forwards in that organ; and will itself be affected by some causes acting on other different parts, with the same unconsciousness of the locality of action, as well as sensible perception of such action—so close an union is there between this organ, and the intestines, with various parts, the most distant as well as the more contiguous.

‘ Opium, the active preparations of antimony, bark, and a number of those medicines called cordial and antispasmodic, will diffuse their effects to the machine in general, and some particular parts, from what they exercise on the stomach, particularly itself. Hence will opium produce sleep—take off pain—promote perspiration or sweat—stop evacuations—alleviate and conquer some convulsive or spasmodic affections.—Antimonials take off cuticular spasms, productive of febrile affections, allay febrile heat—promote insensible perspiration and sweat. Bark increase

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the tone and strength of the systems—stop some evacuations—increase others—and give firmness to the muscular fibres.

• Cordials invigorate the habit—increase the circulatory powers of the constitution—subdue lowness—fainting—warm the habit—and produce discharges from the skin.

• Musk, asafoetida, camphor—take off several convulsive affections—and all these things are done by the stomach, diffusively communicating effects to the various parts, whose office is to perform their different operations, or to those where these morbid effects may be manifested.

• And it will also be affected by the sensations induced on different parts distant from itself. Spasmodic affections of the pores of the skin will produce sickness, nausea, vomiting—so will a stone in the kidney; violent blows on the head, or congestions on the brain, will occasion similar effects—and a variety of others might be adduced tending to prove the same points.'

It perhaps may not be unacceptable to our readers, to shew the principles which the doctor has framed from the anatomical and physiological part, by the different combinations of which he thinks constitutions may be particularised one from the other. After assigning his reasons for beginning anatomically, he says :

• We shall now proceed to shew the different constitutions—what they are, and how they may be discovered.

• But, first, we must take notice of those parts which are called the moving powers, by which all constitutional action is promoted, and life preserved; and these are—the brain and nerves—the heart, and vascular system—the lungs and blood—and the muscular fibres.

• Now in proportion to the different degrees of power which these possess in their natural state, so may constitutions in general be properly denominated.

• The brain and nerves are considered as the origin of excitability—that is, motion produced in them by mental affections, and sympathy.

• The heart, vascular system, and muscular fibres, as the fountains of irritability—that is, motion produced by material stimulus.

• The lungs and blood, the source from whence all animal heat is derived—the universal stimulant of the human machine.

• The muscles or muscular fibres, as the instruments of motion.

• The stomach, intestines, and other viscera, as parts which may themselves be acted upon, and produce action of some of the general moving powers, and each on parts distant from them.

• But we must observe, that with respect to the term, irritability—it is by all authors equally applied to the nervous and vascular

cular system, as well as muscular fibres, which we have shewn it necessary to alter, and confine it to the last alone—because, independent of the nerves, they cannot be put into motion without some material stimulus locally applied to them—whilst the nerves may be brought into action by affections purely mental—the precise nature of whose action we cannot describe, and know them not but by effects. Besides, though they are in the habit united closely, they may exist independent of each other, and may be separately affected—shewing those affections belonging to themselves, without disturbing each other in many cases.

‘ It was, therefore, unavoidable to separate the two—that constitutions might be precisely and distinctively marked, where the action of one or the other were most prevalent; and hence great confusion prevented: add to this, it empowers us to account more rationally for sympathetic affections, that is, where parts, distant from others, shew manifest signs of affection, though the cause producing them lies in some more distant part; or where affections are suddenly produced in the habit, from some external appearances out of the habit, no matter being at that time inherent that occasions these affections from the locality of irritation. But we must allow also, that the nerves are capable of being put into motion by material stimulus.

‘ Hence then it is clear—that

‘ The nerves are capable of being brought into action by mental affections, sympathy, and material stimulus, themselves abstractedly considered.

‘ The vascular system, and muscular fibres, under the same consideration, only by material stimulus.

‘ That in their combined state, they mutually act on each other, in many cases, or may be separately affected.

‘ Now as the moving powers vary in their different degrees, and different combinations respecting those degrees, so do we conclude constitutions ought to be determined—and so ought different regimen, and applications of medicine, be advised—for preserving health, preventing, retarding the progress, and curing of diseases.’

Before we close this article, it may be proper to observe, that the reason why we have taken copious extracts from this part of the work, is to give our readers a clear idea of the basis upon which it is founded, as what we have enumerated supply the data whence the rational as well as preventive and curative part are chiefly derived.

(*To be continued.*)

Personal

Personal Nobility: or, Letters to a Young Nobleman, on the Conduct of his Studies, and the Dignity of the Peerage.
12mo. 4s. Boards. Dilly. 1793.

THIS author, who is one of the modern sect, and aims with them at the removal of what many have been disposed to consider an imaginary defect, an inadequate representation, is more judicious in the principal object of his Letters. If the aristocracy can support its credit, and become both advantageous and respectable as a branch of the legislature, it must ultimately rest on the abilities and conduct of its members. In a numerous body among young men whom pleasure courts, and opulence enables to follow various modes of dissipation, it is not surprising that some forget themselves and their situation; that others, lost in the vortex of enjoyment, disgrace their characters and rank. A more general degradation contributed among other causes to produce the revolution in France, and to banish every trace of nobility; nor can it be expected that the common people will labour to supply the vices and follies which disgrace the name of man. If the dignity of the peerage is to be supported, it can only be done by the ornaments of learning and the superior lustre of virtue. Our author, aware of this, endeavours to adorn his pupil with those qualities, which will make him truly respectable: he writes with elegance and judgment; but his style is, perhaps, sometimes too flowery for the simplicity of true taste, and his precepts are not so forcible as to produce the proper effect. On this last objection we may enlarge a little.

A young nobleman of the present age may, perhaps, be disgusted by the rigour of a learned education. Yet, to attain that dignity, which will add an honour to the peerage, his acquisitions should be solid, not superficial, his information accurate, not general only. The Greek language, for instance, should be thoroughly understood, except in its minuter niceties; it should be read, and it is no difficult task, with freedom and fluency. It is the language of Demosthenes and Plato, authors whose arrangement of words and sentences should be duly studied by those who wish to speak and to write with elegance. If a word is wanted, it should not be sought in a translation; for, gained with little trouble, it will soon be lost. If acquired in a lexicon, it is fixed in the mind more firmly, and, when traced to its root, will often give the idea more strong and vivid. In Plato, the words are chosen with so much care, that no translation can give their force in many passages: this must be derived from an intimate knowledge of the language, and from the etymology of words.

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To a public speaker, logic is an essential acquisition; and the noble pupil should soar beyond the elementary treatises of Watts and Duncan. It is necessary that he should guard himself against specious but delusive reasoning, as well as be able to detect it in others. The orations of Cicero are often in their arguments sophistical. The disclaimer is frequently more conspicuous than the just reasoner, and it would be an useful employment to examine closely the reasoning of this popular orator. We may add, however, that the orator and the classical scholar should read his works wholly, and it is a fault of the kind, we have just reprehended, to suggest such a dread of Olivet's *nine quartos*. Metaphysics too should, perhaps, not have been reprobated in such violent terms as the dreary region, where to the eye of genius and imagination no blossom blows, no verdure softens the horror of the scene. There are some branches of what are usually called metaphysics not destitute of use. To a man, who must rule the minds of others, the history of the mind cannot be indifferent: to him, who must cultivate his own mental faculties, the wanderings to which the mind may be subject should be known. In short, the mind should be strongly bent, if ever required to spring with proportional elasticity; and even its moments of relaxation should be employed in storing it with some lesser accomplishments. Rollin's description of his studies once terrified us; but we have seen it carried into execution with almost its strict severity, and we have ourselves known when to read a satire of Horace and Juvenal was esteemed a relaxation.

We agree with our author in his disrepect for ethics as a science; but he might have excepted Mr. Paley's work, and some parts of Mr. Hume's Essays.

It is a little surprising that the author, who means to instruct the young nobleman in the conduct best adapted to support the dignity of the peerage, and who had at the same time in view the correction of abuses in the constitution, should not have advised a knowledge of the laws of his country, and the constitution of the kingdom. Is not the house of lords the supreme court of judicature, from which there is no appeal? Is it not one part of the legislature, and should not the system be fully understood by one who is to support, to guard, to defend it? At this time it is peculiarly necessary, when delusive theories abound, to obtain a just and correct view of the subject. A nobleman may be also appointed to an embassy.—Where are Puffendorf, Burlamagni, and Vathel recommended? If, under such tutors, it is not surprising that the state papers of our adversaries are generally drawn up with so much superior skill, and so much more extensive knowledge. Of natural philosophy, natural history and chemistry,

mistry, the tutor has little knowledge; nor does he, in fact, seem to be qualified to draw the line for that general comprehensive knowledge which adorns the character of a gentleman.

We have spent more time in examining this volume, as we have long wished to see such directions as would adorn the nobleman and gentleman recommended to those who superintend the education of each. Let it be remembered, however, that nothing is to be yielded to the indolence of the age. To be properly cultivated, the mind must be rigorously exercised; to excel in common things, it must have been employed in deep research. Our author is not aware of the whole extent of these facts; yet he has executed a great part of his task with success. Many of his directions are judicious; and the whole, though a little too much ornamented, is well expressed. As we have freely censured him, we shall extract some favourable specimens of his abilities. The following observations are judicious, and deserve attention.

‘ I do not desire you at present to enter into the minute enquiries of a critical anatomist. But you will not taste the style of Demosthenes, till you have formed an idea of the ancient rhythmus, and tuned your ear to the finished periods of an Athenian orator.

‘ I know not how this can be better effected, than by habituating yourself to pronounce aloud, whole paragraphs from the orations of Demosthenes, with all the fire and animation which you will feel from warmly entering into the cause. Pronounce them repeatedly in your study, till you perceive the full force and harmony of every period. Imitate the musician who practises a new piece of music till he discovers its excellence; not desponding because at first it presents nothing but discord, but persevering till he catches the very spirit and idea of the composer.

‘ When you have discovered the proper pauses or *cæsures*, mark them with your pencil. Then observe how one part of a period corresponds with the other in beautiful proportion. You will thus not only feel the pleasure of his fine style, but see the cause of it, and become at once a judge and an artist. You will find that every word has its place, like the stones in a beautiful piece of architecture; from which, if it should be removed, the symmetry will be deranged, and the graceful result of the whole diminished or destroyed. Observe the same method in reading all authors who excel in style.

‘ Read aloud, observing the rhythmus, and the close of every sentence. Let the groves of your father’s park resound with Roman and Athenian eloquence; nor be afraid of disturbing the Dryads. The young men who make a figure no where but in the chace, at the gaming-table, and over the bottle, may call you mad,

mad, if they should overhear you; but time will discover that you were hunting nobler game than they know how to pursue. What figure will *they* make in the house of lords, when every peer shall be hanging on your lips, and admiring in you, the sound philosopher, the intelligent statesman, and the nervous orator?"

Again :

" An ancient mansion, or an old oak, UNDECAYED, are venerable. The mind approaches them with a kind of awe. So an ancient family, long famous for its virtues and prosperity, and still flourishing, is naturally productive of esteem. But if the old mansion is reduced to a mere heap of rubbish, and the old oak rotten, we pass them unnoticed, or consider them as incumbrances of the ground. Apply this image to fallen, corrupt nobility."

" To use a vulgar phrase, you *must keep it up*, my lord. Send a poor, puny, degenerate lord, descended from the Conqueror, with no abilities of mind and body, and a healthy, virtuous, and able plebeian, into a foreign country, among perfect strangers, without any distinction of dress; and the strangers will soon determine which is the nobleman. Nature produces gold, the king stamps it, and it passes current as a guinea; but if the guinea has been clipt, or if there is too much alloy in it, it will be rejected at the exchange. The pure gold, without any stamp at the mint, will always retain its value according to its weight. Stamp your gold, however, with virtuous qualities, such as affability, gentleness, courage, good temper, magnanimity, learning, eloquence, generosity, and it will never suffer the disgrace of being cut asunder by the sheers, and cast into the crucible."

We can find room only for what follows. If our young nobility ever read, they would do well to let these remarks sink deep into their hearts.

" But let me appeal to your own reflection. Do you not think that great men, by breaking down the outworks of their grandeur, have endangered the citadel? Do you not think, that if an audience is permitted to go behind the curtain and the scene, much of the *stage effect* will be lost? And have you not observed, that many persons in very high stations have stript off all their external state, dressed in a style of vulgarity, associated with persons of no respectable character, played *in public* at low, degrading games, and pursued vulgar and barbarous diversions? They must have a very great fund of *personal superiority* to maintain, under all this voluntary abasement, the superiority which their titles arrogate, and their country allows. But unfortunately, such humiliation, such company, such amusements, have a tendency to destroy whatever personal merit, education, or early habits may have produced

produced or improved. Nobility has let itself down, and perhaps will find it difficult to rise to its primitive elevation. What is once despised seldom resumes its honours. Contempt, like the breath of the south, taints the purest viands; and no art can restore them. That too much familiarity breeds contempt, the observation of mankind has reduced to a proverbial maxim. An institution founded, like nobility, on opinion, must be supported by opinion; and so weak is human nature, that a little paint and gilding is necessary to preserve many estimable things in a due degree of esteem. We are not yet a nation of philosophers: but we are a nation of acute observers and jealous politicians. Those who wish to enjoy the privileges of great rank, must be contented to wear some of its drapery, though it may feel like an incumbrance. Strip man of his dress—and what a poor puny biped!

‘ There is an inflation of character, an empty pomp, as far from true greatness, as the unwieldy size of a bloated glutton from the plump condition of sound health. This is displayed by men of great pride and little ability. The dignity I advise you to assume is the natural result of internal greatness; it fits easy, it gives no offence, it pleases because it is becoming, and every body pays it a willing deference.

‘ Such nobility is of indisputable service to society. It raises a virtuous emulation. It appears with a grave and venerable air, which places the human species in a most favourable light; and by exhibiting appearances of perfection, facilitates the approach to it. Men will always imitate what they sincerely admire. But asses in lion’s skins invite the contumelious kick of every mean quadruped. I am happy that you have already taken care that no one can justly say that you have disgraced your ancestors by voluntary degradation.’

*Essays on select Parts of the Historical and Prophetical Books
of the Old Testament. 4to. 4s. Johnson. 1793.*

THE Preface opens with the information that the author has described the style of historical writing which he supposes to have prevailed in remote times; has given the grounds of this supposition; and upon these grounds has attempted to account for certain passages in Scripture History.

The Essays to which we apprehend this notice more particularly refers, are comprehended under the heads subjoined; Scriptural Allegories, and their origin—The Fall of Man—Jacob wrestling with Elohim—The Story of Balaam—Samson and Delilah—Elijah calling Fire from Heaven—The Departure of Israel out of Egypt.

In order to spread light on these subjects, the author sets out with representing what he apprehends to be the language of

of mankind in a rude state of nature, and thence tracing its progressive attempts, to confirm his theory by facts. But whatever credit may be given him for his theory, the facts alleged for his purpose are all unsupported by evidence; and he appears to stride in seven-league boots, from one position to another, just as his predecessors have led the way, or the suggestions of imagination prompt. Thus he hurries from a few abstract words to a sufficiency of simple terms; thence to expressions drawn from material images; symbolical figures whole or abridged; and the different signs of action and passion; till at length he arrives at a stage, where we are told that, ‘for the improvement of knowledge, a genius arose; who, observing that all the various words used in discourse were but different combinations of a few simple sounds, invented marks for these sounds, and produced an alphabet.’

‘Upon the first reception of letters, the historian, habituated to barren, figurative speech, and to recondite sense, under the obscure guise of hieroglyphic, clothed his meaning with much imagery, and introduced into his narrative a mode of expression analogous to picture-writing. Thus the monuments of the most ancient times have been transmitted to us, partly in a style easily comprehended, and partly in mysterious metaphor and allegory. The original difficulty of understanding emblems traced with the pencil or graving tool, gave rise to that monstrous assemblage of fabulous beings, and absurd tales, abounding in the accounts of distant ages. Though allegorical writing, which succeeded to pictures and sculpture, was not so unintelligible, yet it has left history involved in considerable uncertainty, the sense of the author being often scarcely perceptible through the enigmatical shade.’

Ascribing therefore to this source the mystical allusions and allegories which were adopted by the Grecian sages from Egypt, and the marvellous relations in the early history of the Hebrews; the formation of man, as represented by Plato, and the creation of Eve by Moses, are each treated as a moral tale in the Egyptian taste, designed to recommend conjugal love. Hence, giving free scope to invention, the fall is explained in an allegorical manner; as are the stories of Jacob, Balaam, Samson, and Elijah. The second of these we shall give as a specimen:

‘The story of Balaam and his ass, Numbers xxii. which, interpreted literally, is apt to excite ridicule, considered as a fiction is beautiful. The elders of Moab, by orders of Balak their king, come to Balaam with the rewards of divination, to induce him to go with them and curse the Israelites. Jehovah appears

to him, and forbids him either to accompany the messengers, or to curse the people whom their God had blessed. The elders return to the king with an account of the seer's refusal. Balak deputes persons still more honourable to wait upon him, with promises of great riches and promotion. He begs of them to pass the night with him, that he may know of Jehovah what course he should take. The Deity appears to him again, and tells him to go. He leaves him to pursue his own perverse inclination; for it is manifest from this behaviour of the prophet, that he wished to comply with the royal request, though he had received the divine command to reject it. He goes with the men, and the anger of Jehovah is kindled against him. What finer device could an artist employ to signify reluctance to obey a heavenly injunction, than a rider blindly whipping his beast forward, though an angel with a drawn sword is in the way; while the animal, startled at the apparition, has run out of the road, and is fallen under his master, with his head turned toward him, in the seeming act of reproofing him for his obstinacy, and of warning him of the danger in proceeding further? The idea possibly may have been suggested by some Egyptian painting or sculpture, designed to symbolise extreme perverseness.'

In the same manner the *burning-bush* (rather *palm-tree*), and the plagues of Egypt, &c. are held forth as symbols, and we confess ourselves surprised, that the jaw-bone with which Sampson slew the Philistines, the two hundred foreskins which David brought in full tale to the king, and the knife of the Levite, when he laid hold of his concubine and divided her, were not explained in a similar manner.

But, to be serious; if the mode of interpretation assumed by our author were admitted, and the fantastic grounds on which he proceeds allowed, adieu for ever to all sober and determinate rules of judgment; history must no longer be deemed a narrative of facts, and instead of being understood according to the ordinary principles of plain sense, must be looked upon as the mystic phantasms of a disordered brain, or, at best, the capricious vagaries of a wayward fancy.

The Essay entitled Causes and Consequences of Ancient Credulity prepares the way for what is to follow *, which appears to us to be a laboured and unfair attempt to pervert the obvious meaning of Scripture. The author may felicitate himself, for aught we know, on his knowledge of Hebrew; but we can safely assert that what he calls his translations (where they are his own) are the most wretched disguises by

* The other topics are, The Blessing of Abraham by Jehovah—The Blessing of Judah by his Father Jacob—The ill. of Isaiah, with the three last Verses of the ill. translated and explained—Visions in Daniel, with general Remarks.

which

which a composition in one language was ever misrepresented in another.

His comments here brought forward, with no small complacency on the visions of Daniel, will, notwithstanding the pains they have cost, we doubt not, soon follow those published by him before :

— in vicum vendentem thus et odores,
Et piper, et quidquid chartis amicitur ineptis.

The author has been singularly happy in adapting a motto to his work ; as if from a presentiment of the fate that awaits it :

‘Opinionum commenta delet dies.’

The infidel insinuations which abound through this book will leave no one at a loss for the author’s design ; whilst, at the same time, they call to mind the adage, that, *Curst cows have short horns.*

Sketches chiefly relating to the History, Religion, Learning, and Manners, of the Hindoos. With a concise Account of the present State of the Native Powers of Hindostan. The second Edition enlarged. 2 Vols. 8vo. 12s. Boards. Cadell. 1792.

IT is seldom that we are able to return to a second edition ; and, having examined the first in two different articles in the first and second volumes of our New Arrangement, it may appear less necessary to notice the Sketches in their present form. Numerous additions, however, render this, in some measure, indispensable, from justice to the author ; and, as these relate chiefly to the antiquity of Hindostan, the religion of Thibet, &c. they may furnish some interesting subjects of enquiry, which we were unable to examine when we first noticed the work.

Much new matter is interwoven in different parts ; but the principal additions have been made to the first sketch on the history and religion of mankind ; to the seventh, on the mythology, and in the eleventh, on the astronomy of the Brachmans. The thirteenth sketch on the affinity between the religion of Siam, Japan, and Thibet, and that of Indoostan ; and the fourteenth on the affinity between the inhabitants of Indoostan, and those of antient Egypt, are wholly new. As in our former articles we confined our extracts to the popular part of the work, we shall, in this, chiefly examine the historical part, which will include the new sketches.

In the first sketch on the origin of Nations, we find nothing particularly interesting. It is rather a vague account of the

Grecian philosophy, which our author is inclined to refer to the eastern nations, and particularly to Indostan. This subject has lately occurred to us in its proper place; and, from the tenor of the doctrines of Pythagoras, they could, it appeared, have had no other source. They were totally different from the religious and moral systems of the whole world around: yet, from the most careful enquiry that we have since been able to make, we cannot trace the travels of Pythagoras farther than Chaldæa, or perhaps Persia. In either place he might have met with the scholars of the Bramins.

Indostan is denominated from the river Indus, *stan* being only an adjunct, meaning country. Its original name was that of the earliest dynasty of kings; for monarchy was the original government of India: and, in the Sacontala, a work of higher antiquity probably than any yet known, if we except some parts of the Old Testament, we find monarchy allied to the religious system, and the monarchs, the tender benevolent parents and benefactors of their people. In Greece too, the gods were supposed to have been the earliest kings, though evidently borrowed from the mythology of the Hindoos; a very striking and leading trait in the legendary system of the two countries. Indostan is perhaps the only country we know, if we except China, where the inhabitants are not known to have been derived from some other source. Their astronomical observations, as we have had occasion already to notice, were made within a few years of the reputed time of the Mosaic æra, and their language, the Shanscrit, is traced to a period much beyond that of any other known dialect. Every thing seems to show that this country was very early peopled and civilized; nor is it very distant from that spot, which, according to the Mosaic narrative, received our first parents. If we consider the uncertainty in fixing the exact point of the Mosaic æra, we shall not find that this early civilization militates materially against the truth of the inspired writings.

The Hindoos were often attacked and generally conquered; but the Greeks, the Tartars, and the Mahometans, were soon lost in the conquered nation, which seemed scarcely sullied by the mixture. The religious tenets of the Bramins were admirably calculated to sooth a ferocious race; and it is of consequence to observe, that *they* in reality are the kings, while the monarchs are only the chief warriors, or generals of the armies. The religion and the philosophy of the Bramins was delivered in an ænigmatical language, as we were long since told by Diogenes Laertius. Their sacred word was OOM, which they never pronounce without reverence and hesitation. Oom is composed of the first letters, it is said, of the words signifying creator, preserver, and destroyer; and this word has . certainly

certainly migrated to Ægypt, in the corrupted form of ON. It would be an idle speculation to deduce from Oom the *ομος*, and the *αμος* of the Greeks, but the mystical language and the sacred veneration affixed by Pythagoras to the *one*, lead us to suppose that there is more than an accidental connection in the sound and in the manner. We have said that we had not been able to trace Pythagoras beyond Chaldæa, or at farthest, Persia. The words of Diogenes Laertius are, indeed, peculiar; *Kai παρὰ Χαλδαιοῖς εγένετο ΚΑΙ ΜΑΓΟΙΣ.* Cicero alone, we believe, speaks of his travelling into Persia, if we except the equivocal language of Pliny, in the 25th book, cap. 2. v. 35. Ed. Harduin. Yet, as Cicero expressly asks, Lib. v. De Finibus, ‘ Cur ipse Pythagoras et Ægyptum lustravit et Persarum Nagos adiit ; as Lucian mentions his studying in Ægypt, *παρὰ τοις ἔξει σοφοῖς*, and as Pliny most probably refers to him as well as Democritus, when he says, *peragratis Persidis Arabiæ, Æthiopiæ, Ægyptique magis*, there can be little doubt of his having had access to the eastern sources. There yet remains one mode of communication, much insisted on by our author, that requires some consideration. The Gymnosophists, at the sources of the Nile, are said to have been descendants of the Bramins, and to have been expelled from India for the murder of their kings. This fact would be highly gratifying to those who wish to derive the Grecian philosophy from Indostan ; but it must be received with considerable caution. Apollonius is said by his biographer, Philostratus of Tyre, a sophist of the lower empire, to have visited India and afterwards the γυμνοι, the naked philosophers of Æthiopia. He found the latter followers of Bramha, similar to the Bramins of Indostan, but greatly their inferiors in wisdom and science. The life of Apollonius we have not been able to procure ; but, from the very ample account of this work in Photius, and the marvellous absurdities recorded in his description of India, little dependence is, we think, to be placed on his authority. He certainly never was in India, or he trusted for the account to his imagination, rather than to enquiry and examination. Yet the Greeks had certainly a tradition of the proficiency of the Æthiopians in astronomy. This is evident from Lucian and other authors of credit ; and the well known passage in Homer may be adduced in support of it :

Ζεὺς γὰρ επ' Ὀκεανὸν μετ' ἀμύρους Αἰθιοπῆς
Χθίζος ἐθη μετὰ δαῖτα .Θεοὶ δ' αμάπάντες ἐποντο,
Δωδεκάτη δὲ τα αὐθις ελευσεται.

The Æthiopians, according to the antient systems of geography, were situated at the extremity of the earth ; for the ocean does not mean a river, as the Scholiast thinks, but the

sea supposed to surround the earth. This race was the favourite of the gods, and whether we suppose the whole allegorical, or intended as real, it is evident they were believed to be divinely favoured, perhaps inspired with superior knowledge. We know, however, that in India, astronomy was very early cultivated; we know that some sects of the Bramins considered bodily sufferings as acceptable to the Deity; and, in each respect, we know that the Gymnosophists agreed with them, while there was no other source from which their science or their tenets could be derived. When we have advanced so far, we may be allowed to take advantage of the word *αμυμονας*; and, when we consider the temperance and the abstinence of the Bramins, we may allow the epithet to be peculiarly applicable. We agree then with Apollonius Tyaneus, that some sects of the religion of Bramha may have retired to Æthiopia, and brought with them the astronomy and religious tenets of the Bramins. So that what has been said of Ægypt, ought in reality to be said of Æthiopia. Yet this sect seems to have been inferior in every respect to the Bramins of India; and Pythagoras probably drank of the stream of science nearer the fountain-head. The little resemblance, for we think it a slight one, which our author points out between the Indian and the Ægyptian religious ceremonies, may be derived from the connection of the latter with the Gymnosophists.

The substance of the new sketches, on the mythology and astronomy of the Hindoos, has occurred to us in the works from whence they were chiefly taken; Mr. Playfair's paper in the Edinburgh Transactions, and sir William Jones' very elaborate Essay in the Asiatic Researches. What remains of this article must relate to the connection of the religion of Thibet with that of Bengal, Siam, and Japan.

On the religion of Thibet our author, Mr. Craufurd, has been favoured by a perusal of Mr. Bogles MSS. and some of the extracts are highly curious and entertaining. Though not perfectly arranged, we hope the whole will be communicated to the public. It has long since been known, that the country, north of Indostan, Thibet, is governed by a priest, and his religious government extends from Tartary to China, with some variations. In Tartary, we find from Mr. Bell's travels, that there are various lamas, governors of different districts. As we proceed eastward, we find, in Thibet, the authority of the lama more undisputed; farther eastward; is the dalai lama, the chief of that religion; and, though in China we perceive the civil power has extinguished the hierarchy, yet the teshoo and dalai lamas are under the protection of the court of Pekin. What appears singular is, that the lamas derive the origin of their religious systems from Benares; and,

Ied by this reflection, we styled, in this article, the Bramins the real sovereigns of Indostan, and the rajahs, the generals. In reality, in Indostan, the Bramins seem to have yielded the power to other hands, reserving only the superiority of their cast, and the inviolability of their persons. If we recollect rightly, even so early as the æra of the Sacontala, the king and the Bramin were distinct characters.

The teshoo and the dalai lamas are independent sovereigns, and either seems superior, according to circumstances. Originally, the latter seems the chief; but, as the lamas are supposed never to die, when one is apparently dead, the other discovers the child into whose body the lama's soul has migrated. This was done by the present teshoo lama, and it has given him the superiority, for the other looks on him with reverential gratitude for his advancement. The teshoo lama's soul has lately chosen another habitation, and the dalai lama will probably confer a similar favour on some other. It is scarcely necessary to observe, though not generally known, that the accounts of Prester John, by injudicious travellers, were derived from this eastern system of hierarchy.

As Mr. Bogle's account of Bontan is less interesting than that of Thibet, we shall pass it over, and confine our extracts to the latter subject.

' The Lama was upon his throne, formed of wood, carved and gilt, with some cushions upon it, upon which he sat cross-legged. He was dressed in a mitre-shaped cap of yellow broad cloth, with long ears lined with sattin; a yellow cloth jacket without sleeves, and a satin mantle of the same colour thrown over his shoulders. On one side of him stood his physician with a bundle of perfumes, and rods of sandal-wood burning in his hand: on the other, stood his sopon chumbo, or cup-bearer. I laid the governor's present before him, delivering the letter and pearl necklace into his own hands, together with a white pellong handkerchief, on my own part, according to the custom of the country. He received me in a most engaging manner. I was seated upon a high stool, covered with a carpet; plates of boiled mutton, boiled rice, dry fruit, sweetmeats, sugar, bundles of tea, sheep's carcases dried, &c., were set before me, and my companion Mr. Hamilton.

' The lama drank two or three dishes of tea with us, but without saying any grace; asked us once or twice to eat, and threw white pellong handkerchiefs over our necks at retiring. After two or three visits, the lama used, except on holidays, to receive me without any ceremony, his head uncovered; dressed only in the red serge petticoat which is worn by all the gylongs; red bulgarhide boots; a yellow cloth vest, with his arms bare,

and a piece of coarse yellow cloth thrown across his shoulders. He sat sometimes in a chair, sometimes on a bench covered with tyger skins, nobody being present but Sopon Chumbo. Sometimes he would walk with me about the room, explain to me the pictures, or speak of any indifferent subject. For although venerated as God's vicegerent through all the eastern countries of Asia, endowed with a portion of omniscience, and of many other divine attributes, he throws aside in conversation all the awful part of his character, accommodates himself to the weakness of mortals, endeavours to make himself loved more than feared, and behaves with the greatest affability to every body, particularly to strangers.

' The present teshoo lama is about forty years of age, of low stature, and though not corpulent, rather inclined to be fat. His complexion is fairer than that of most of the Thibetians, and his arms are as white as those of a European. His hair, which is jet black, is cut very short; his beard and whiskers never above a month's growth. His eyes are small and black; the expression of his countenance is smiling and good-humoured. His father was a Thibetian, his mother a near relation of the rajah of Ladack. From her he learned the Hindostan language, of which he has a moderate knowledge, and he is fond of speaking it. His disposition is open, candid, and generous: he is extremely merry and entertaining in conversation, and tells a pleasant story with a great deal of humour and action. I endeavoured to find out in his character, those defects which are inseparable from humanity: but he is so universally beloved, that I had no success, for not a man could find in his heart to speak ill of him ***.'

We find in Thibet, the sacred word Om joined with Ham-Houg, the meaning of which we know not; nor is it probably known to the pontiff himself, who is represented, no doubt with truth, as gentle, benevolent, charitable, generous, and tolerant. Even the mussulmen faquires share his charity. He appears to be what a religious sovereign should be—THE FATHER OF HIS PEOPLE. Part of the account of the journey to Teshoo Loombo, we shall transcribe,

' From the resting place,' continues Mr. Bogle, ' till we arrived at the lama's palace, the road was lined on both sides with ranks of spectators. They were all dressed in their holiday cloaths, the peasants singing and dancing: about 3000 Gylongs, some with large pieces of checked cloth hung upon their breasts, others with their cymbals and tabors, were ranked next the palace. As the lama passed, they bent half forwards, and followed him with their eyes; but there was a look of veneration, mixed with keen joy, in their countenances, which pleased me beyond every thing. One catches affection by sympathy, and I could not help in

in some measure feeling the same sensations with the lama's votaries.

' The lama rode as far as he could, and then walked slowly through the purlieus of the palace ; stopping now and then, and casting a cheerful look among his people. We passed by the bottom of Teshoo Loombo, which is built on the lower declivity of a steep hill. The roof of the palace, which is large, is entirely of gilt copper. The building itself is of dark-coloured brick. The houses of the town rise one above another. Four temples with gilt ornaments are mixed with them, and altogether it cuts a princely appearance. Many of the courts are spacious, flagged with stones, and surrounded with galleries. The alleys, which are likewise paved, are narrow. The palace is inhabited by the lama and his officers, and contains temples, granaries, and warehouses, &c. The rest of the town is entirely inhabited by priests, who are in number about 4000.'

One part of the religious ceremonies we may remark. At the beginning of the new year the figure of a man, chalked on paper, is burnt with many preparations. Mr. Bogle suspects it may be meant for the devil ; and archly remarks, that it seemed to have the features of an European. Some of Mr. Bogle's conversations with the lama, we may be allowed to add.

' In the second audience to which Mr. Bogle was admitted, when ceremony was entirely set aside, after some conversation upon political subjects, the lama said, " I will plainly confess that my reason for at first refusing your admittance was, that my people advised me against it. I had heard also much of the power of the Europeans, that the company was like a great king, fond of war, and conquest ; and as my business and that of my people is to pray to God in peace, I was afraid to admit any European into the country. But I have since learnt, that they are a fair and just people : I never before saw one of them ; but I am happy at your arrival, and you will not think any thing of my former refusal."

' On the 18th of November,' continues Mr. Bogle, ' I had another audience of the lama. He talked of religion, and of the connexion of his faith and that of the Brahmans. He said, that he worshipped three of the Hindoo gods, Brimha, &c. but not any of the inferior deities. He then asked, how many gods there were in my religion. I told him, one. He observed charitably, that we all worship the same God, but under different names, and attain at the same object, though we pursue different ways. The lama said, that his religion, and that of the Chinese, were the same. What a tract of country does it extend over !'

The following ‘CAUTION,’ added by Mr. Bogle, should be subjoined as a mark of his candour and good sense:

‘ The above memorandums ought to be read with a grain of allowance. I have attempted to set them down faithfully, but I cannot answer for myself ; for I am apt to be pleased, when I see others desirous of pleasing me ; to think a thing is good, when it is the best I can get ; and to turn up the bright side of every thing.’

Of the religion of Siam, there is a sufficiently particular account, chiefly taken from the *Lettres Edifiantes et Curieuses*. In its outline, and a few of its leading doctrines, it resembles that of Indostan. The system of Foe, the religion of China, appears from this description, to resemble the tenets of the Bramins.

‘ But without tiring, concludes our author, the reader with conjectures about uncertain dates, I think there is little doubt that the Samana Kantama of Pegu, the Samana Codom of Siam, and the Foé or Xaca of China and Japan, is the same person, and probably the Hindoo Vishnou in one of his pretended incarnations. The disciples of Foé, say Du Halde and other missionaries, relate many fables of his incarnations, and hence the number of idols with which the Chinese temples are filled, representing his various transmigrations. They likewise speak of Omi to, or Amida, who is supposed to have preceded Foé, and to have lived on the banks of the Ganges ; but I am inclined to believe, that Amida is some other personage in the Hindoo mythology, whose history has been imperfectly carried to China, or incorrectly learnt there by the missionaries.’

The history and political state of the different powers of Hindostan, afford at present nothing very new. The whole system is changed by the late events, and Tippoo, despoiled of his power, must act an inferior part of the scene. The account of Hyder, and the comparison, or rather the contrast between him and Cromwell, is by much the best part of this sketch. The power of the Mahrattas is represented as considerable ; and it may be remarked, that there is no native prince who can at present contend with them.—We shall conclude this article with a short description of this singular race, and some philosophical facts respecting the mountains, which we lately described as constituting the dominions of Tippoo.

‘ If we only view the Mahrattas as engaged in war, they must necessarily appear as the most cruel of barbarians ; but if we enter their country as travellers, and consider them in a state of peaceful society, we find them strictly adhering to the principles of the religion

ligion of Brimha ; in harmony among themselves, and ready to receive and assist the stranger. The excesses they commit, therefore, cannot fairly be ascribed to a natural ferocity of character, but perhaps may be dictated by policy, or inspired by revenge : they may sometimes wish to obtain that by the dread of their invasions, which otherwise would only be effected by a tedious war ; or sometimes to be provoked to retaliate on the Mahomedans the cruelties they have long exercised upon their countrymen.

‘ The country under the Paishwa is in general not very fertile, nor does it furnish any very considerable manufacture.

‘ His family being of the Brahman cast, it may be easily imagined, that the Brahmans are not only protected in their lawful privileges, but that the rites and ceremonies of their religion are strictly observed throughout his dominions. At the same time, great attention has always been paid by the paishwas to those of the military profession ; which is the natural consequence of the continual wars they have been engaged in.’

‘ The possessions of Tippoo Saib, son and successor of Hyder Ally, are bounded on the north by the territories of the Pai shwa on the south by Travancore, a country belonging to an independent Hindoo prince ; on the west by the sea ; and on the east by a high and broad ridge of mountains which separate them from those of the nabob of Arcot. The country to the east of these mountains, is called the Carnatic Payen Ghat ; and that to the west, belonging to Tippoo Saib, Carnatic Bhalla Ghat. These two form the country that was formerly called in general the Carnatic, though it is now understood as meaning only the former. The names of Bhalla Ghat, and Payen Ghat, are expressive of the natural situations of those countries ; the level of the Bhalla Ghat being considerably above that of the Payen Ghat, and by that means the air in the former is much cooler than in the latter.

‘ The ridge of mountains which separates these two countries, begins almost directly at Cape Comorin, the extremity of the peninsula. As the Hindoos have an ancient tradition that Mavalipuram stood formerly at a considerable distance from the sea ; they have it likewise handed down to them, from a still more remote period, that these mountains once formed the margin of the ocean. This tradition receives a considerable degree of probability from the various kinds of sea shells that are found on hills in different parts of the Carnatic Payen Ghat. Petrified trees are frequently to be met with on the tops of mountains, where there is not now sufficient earth to produce any kind of vegetation ; and in some of these mountains large caverns are to be seen, which evidently appear to have been hollowed out by the water.

‘ All these appearances prove, that the globe in these parts must have undergone some very considerable changes ; and that those mountains

mountains either lay once at the bottom of the sea ; or that, by some extraordinary inundation, the earth, which covered them, has been washed away, and their surfaces interspersed with productions peculiar to the ocean.'

A Treatise on Gun-Powder; a Treatise on Fire-Arms; and a Treatise on the Service of Artillery in Time of War : Translated from the Italian of Alessandro Vittorio Papacino D'Antoni, Major General in the Sardinian Army, and chief Director of the Royal Military Academies of Artillery and Fortification at Turin. By Captain Thomson, of the Royal Regiment of Artillery. 8vo. 6s. Boards. Egertons.

THESE Essays of a Piedmontese general officer, have been received on the continent with the greatest respect; and the translator, to whom our apologies for an unavoidable delay in noticing this work are due, has been usefully employed in bringing them to the knowledge of the English officers. War has long since become a science; and, in no respect can it be more safely reduced to scientific rules, than in the management of artillery. It is well remarked, that our insular situation, and the necessary attention we are obliged to pay to our naval armaments, have rendered us less solicitous about tactics and military improvements. Our artillery was not long since chiefly directed by foreigners; though, at present, by the laudable attention of government, we have an able and experienced body of English artillery officers, with an ample provision for the scientific improvement of their successors. It only remains to be enquired, whether these improvements may not be carried into the navy. Those best acquainted with naval actions know how irregular the firings are in sea engagements, with how little care cannon are pointed, or their ranges examined, so as to produce their greatest effects. Yet some simple regulations, with little expence, might remedy these inconveniences: the plan, which we must confess has not met with the approbation of the naval officers to whom it was communicated, we may shortly mention. It is to form a corps of naval artillery, to be under the conduct of an officer. The men are to be taught those general practical rules, which will enable them to direct the guns with the greatest effect, and an artillery man to be stationed to every six guns, and to have, under his immediate command, the captain of each gun. In this way, a company of ten men would be sufficient for a first rate, to be under the command of a lieutenant and two serjeants, one of whom should command on each deck. The expence to the nation would be inconsiderable, and the regularity of

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the firing, as well as the effect of the fire, would be much greater.

General Antoni's Works are comprised in thirteen volumes 8vo.—The three Treatises which form the present work; six Volumes of Military Architecture; two Volumes of Physico Mechanical Institutions; the Practice of Artillery in Time of Peace; and the Essay on the Management of Guns. These different works form a system of military instructions, which perhaps might be with advantage translated; but when we recollect the fate of Mr. Craufurd's Translation of Teilke's Works, we cannot recommend the attempt.

In the Treatise on Gunpowder, we find much to be added, and somewhat probably to be corrected. M. D'Antoni is not acquainted sufficiently with the chemical nature of gunpowder, or the sudden evolution of the air in the explosion. His definition of fire is that of Boerhaave; and its effects on bodies, with the modifications it is liable to, are deduced from the same source. He next considers the properties of the component parts of gunpowder, and then those of the compound. In this part the defects of his knowledge in modern chemistry are most conspicuous. The theory of the inflammation of gunpowder is of course defective. But the practical remarks, though drawn from defective principles, are judicious and useful: they in general coincide with the experiments made in our own country. The difficulty of measuring the force of fired gunpowder, even with the cool precision of school practice, is so considerable, that it must be of course more difficult in the field, where a thousand circumstances embarrass and distract the observer. To ascertain it, he first considers the force of fired powder in its most simple, then in its most complex state. Having next examined its modifications, when fixed in guns, he passes to an examination of the initial velocity of projectiles, the law of their impulsion, and the treatise is concluded by experiments on the resistance of air.

M. Antoni differs from some authors of this country in a few particulars; from Dr. Hutton, for instance, who denies the utility of wadding. Wadding indeed on the ball, can make little difference in the effect of the fire; but a little resistance to the air evolved, before the whole charge can be fixed, is undoubtedly of use; and, in that way, we may explain the effects of wadding on the powder. M. D'Antoni is consequently right in his experiments to make the force, with which the wadding is compressed, uniform. He differs also in thinking that long guns are not superior in force to short ones. They are certainly so to a certain extent; for, in short guns, the whole charge is seldom fired. The following observations are judicious, and deserve attention.

* The charges we have laid down as giving the longest ranges, (89,102) are under similar circumstances, the same in all guns of the same calibre, whatever be their length; since the increase of length does not generally cause the inflammation of a greater number of grains (71.) ; the charge which in one gun will give the longest range, will give it equally in a shorter one of the same calibre: very short guns are indeed an exception to this rule; for in them the action of the elastic fluid upon the shot in two unequal charges that all take fire, is at least equal, or even greater, in the smallest charge; as the shot having a greater length of the bore to pass through (80) is longer impelled by the elastic fluid.

* It only then remains to ascertain the best charges for service: we should previously recollect, that the greater utility of fire-arms consists in two points: the first and principal one is, to strike the object aimed at; the second is, to strike it with a due degree of force. The first is ever indispensable; the second admits of certain modifications: for the greatest force that fire-arms can produce is not always requisite; and even when it is (Philos. Instit.) it is better to diminish the charge, and lessen the effect of the shot, than run the hazard of missing the object, from the uncertainty of using very large charges; this needs no illustration. Beside, brass guns fired frequently with large charges are in a few days rendered unserviceable; wherefore the advantages and disadvantages attending the use of them should be fully weighed, as upon the preservation of the guns may entirely depend the success of an enterprise.

* To apply these considerations to practice, and combine the justness of the range with the necessary force, and with the preservation of the gun and carriage; the charges of powder for sixteen and thirty-two pounders ought never in the attack and defence of places to exceed half of the weight of the shot, if the gun be properly proportioned (89), and fired at the distances set down in the second and third book of Military Architecture, and the Treatise of Artillery; this we will call the largest service charge, and should only be used in cases of necessity: the smallest service charge should not be less than one-fourth of the weight of the shot, and the medium charge one-third or three-eighths of its weight.

* The charge for eight and four pounders should vary according to circumstances, from one-half to three-fourths of the weight of the shot; the wads in these pieces and in thirty-two and sixteen pounders, should be rammed in proportion to the weight of the charge, in order to produce the proper effect; perhaps too much force cannot be used, provided that the grains of powder are not crushed and beat so close as to prevent the fire from penetrating. The charge for ricochet and red-hot firing, is very small in proportion to the calibre; it depends in sieges on the situation

of the gun, as the distance from the enemies batteries is the only point to be considered. The charges for field artillery in general actions, in affairs of posts, in attack and defence of intrenchments, &c. should be between one-fourth and three-eights of the weight of the shot, according to the calibre and weight of the gun.'

The following fact seems to show that the force of the evolved air in firing gunpowder is exerted in every direction.

' Since musquet barrels were first made in Piedmont, none have been received at the arsenal before they had been proved in the presence of some officers of artillery. More than a hundred thousand barrels have been proved in the following manner: they are charged with seventeen drachms of common cannon powder; over which is put a very high wad of hard tow, that is with difficulty pressed into the barrel, and is afterwards rammed down with all the force the armourer can exert: a leading bullet weighing $18\frac{1}{2}$ drachms is then put in and wadded as before. The barrels thus loaded, are placed horizontally with the breech against a strong beam of wood, and each of them is fired twice. At every proof some of the barrels have burst, and the crack is sometimes at the breech, at other times at the middle of the bore, or near the muzzle: but as it is not found to have happened more frequently in one part than another, the officers and manufacturers have deemed it unnecessary to make any alteration in the thickness of metal; so that they may be reasonably regarded as proportionate to the pressures of the elastic fluid generated during the proof, allowance for the proportion that escapes by the vent, and the windage.'

The author's next Essay is on fire arms, on the substance proper for guns, and the proper construction of these instruments of death. He first considers the resistance of fire arms, and points out the necessary properties of the metal, of which the most serviceable guns should be made. We have some reason to think, that improvements have been made in the proportions of the ingredients of gun-metal by English artists; taught, we believe, by analysing the metal of the French guns. The merit of the iron guns consists only in its being the purest and best iron. The following remarks deserve attention:

' The third method, by which the powder tends to destroy guns (32, No. 3) now remains to be considered. In the wars of 1733 and 1742, there was an opportunity of examining guns of different nations, that had been rendered unserviceable by the shot striking against their sides, and making cavities, furrows, cracks, and swellings, which had caused some of the shot to break to pieces in the guns, and cut the metal very deep; as appears from the reports made by the officers of artillery, appointed to examine them before they were recast.'

* These

* These accidents may be accounted for by the general custom the nations of Europe had, before the middle of the present century, of leaving it entirely to the founders to mix the metals; they, not aware of the necessity of having a certain tenacity and hardness, proceeded without any regular system: whence frequently arose a remarkable difference in the resistance of guns cast by the same founder. In proving new guns, the charges occupied a great length of the bore; at the first round, the powder was equal to two thirds of the weight of the shot; at the second to $\frac{5}{6}$; and at the third, was equal to it in weight: so that if the metal were not of sufficient hardness, an orbicular cavity was formed at the position of the wad between the powder and shot, without the least attention being paid to it: less charges being afterwards used on service, the shot was placed in this very cavity, which caused it to take an oblique direction, and strike against the sides under angles of incidence, so much the greater as the cavity was the deeper; thus by degrees the gun was rendered unserviceable.'

* To these several experiments may be subjoined a particular observation made in 1737, on the occasion of an order given by the king, to carry on practice in all the garrisons. In the city of Valentia, they made choice of a long 6 pr. which had been cast at Pavia in the preceding century with the arms of Spain, and bouched, a proof of its having been frequently fired; the bore was perfectly straight and smooth, except some inequalities at the bottom, which did not however hold the teeth of the searcher. This gun was each time loaded with $1\frac{1}{5}$ lb. of powder with the ladle, and twenty-four rounds fired daily in $3\frac{1}{2}$ hours from a horizontal platform; 60 shot larger than ordinary were picked out equal in weight and diameter and sufficiently smooth; they served during the whole summer, being dug out of the butt which was in the plane of the battery: the windage of the shot was as 35 to 36; the wads were of twisted hay and rammed as usual. At the close of the practice for the season, the gun was carefully examined and found, after 630 rounds, not to have sustained the least injury; the practice had been very good, since at the distance of 300 yards, a fourth at least of the shot had struck a target three feet in diameter, and the rest gone very near to it.'

The chapter, on the causes of shot striking against the bores of guns, is short, comprehensive, and satisfactory. The utility of boring, rather than of casting guns with a core, is now sufficiently established. The chapter on the windage of shot, or the necessary space between the bore of the gun and the shot, to allow for the little inequalities in each, contains some useful experiments. The great art of casting guns consists in bringing the metal to its proper state of liquefaction. The resistance which different metals affords, is in proportion to the

the difficulty of fusion. The second Part is on the Doctrine of Projectiles, and nothing very new is adduced on this subject.

The third Part is on the Service of Artillery in Time of War; and our author delivers with great propriety, the principles of attack and defence. He begins with describing the first dispositions for laying siege to a fortified town, with the proportion of guns and stores for attacking fortresses, the precaution for ensuring the safety of convoys, the situation and arrangement of the park of artillery, the construction of the first, second, and third batteries, the management of counter-mines, and the methods of dismantling a fortress. The second Part is on the Science of Defence, and the directions for mining are particularly interesting and useful.

The third Part relates to the Use of Artillery in the Field, and comprises a comprehensive account of the formation of an army; dispositions for marching, encampments, parking the artillery, &c. He then proceeds to give directions for disposing the artillery in the day of action, its use in the defence and attack of field works, with the principles of their construction, either for covering a country or intrenching an army. The whole concludes with the duties in cantonments, or winter quarters.

In this part, our author's details are singularly clear, comprehensive, and systematic. We have only given an analysis of the whole, as very little is new, and the excellence depends rather on the arrangement than on the substance. On the whole, we think this an excellent work for officers, and would recommend it to them with warmth and earnestness. We shall conclude this article with our author's short abstract of the contents of general D'Antoni's other works.

' The first book of military architecture is prefaced with a general idea of fortification and of the art of war, with a succinct account of the writers on those subjects. The situations proper for regular fortifications are pointed out, with rules and directions for the construction of the body of the place, and out-works of every denomination.

' This first book containing as it were, the elements of fortification, which is considered under three heads, viz. the ancient, the primitive modern, and the present system, is followed in natural order by the second volume, comprehending the attack and defence of regular fortifications.

' The third comprehends the maxims and principles of fortification; with remarks on the various systems that have been hitherto published, and directions for disposing the mines in a regular fortress.

‘ The fourth includes the whole system of irregular fortification.

‘ The fifth treats of the materials used in the construction of works, with directions for ascertaining their several qualities ; and concludes with a chapter on hydraulics, and on works that are to be occasionally made in water.

‘ The sixth comprises irregular attack and defence, and the systems of field fortification.

‘ In the two volumes on natural philosophy and mechanics, styled “ Physico-mechanical Institutions,” the author treats of the various branches of those sciences which he esteems indispensably necessary for an artillery officer to be acquainted with, and enlarges on chemistry and metallurgy, which are brought into practice in the analysis of powder and the treatise on fire-arms.

‘ The practice of artillery in time of peace, contains rules for examining and proving guns, shot, shells, and powder ; with the dimensions of pieces of ordnance, and of the carriages used in the service of artillery ; the construction of the furnaces and moulds for casting cannon, and the duties of the laboratory and arsenal are explained.

‘ In the Essay “ On the Management of Guns, &c.” are comprehended directions for using the several machines, as the gin, capstan, &c. and dispositions for posting the men numerically to the several duties.’

The Authenticity of the Five Books of Moses considered, being the Substance of a Discourse lately delivered before the University. By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 1s. Johnson. 1792.

THE subject which the learned and ingenious author has here undertaken to consider, is of the utmost importance to Divine Revelation ; for though it does not even generally follow, that, because a book can be proved to be authentick, its contents must be true, (since, if this were the case, a proof that *Paradise Lost* was written by Milton, would imply the truth of the events related in that poem) ; yet in the instance before us, from the nature of Divine Revelation, and the appeals of Christ and his Apostles to the writings of Moses, the *truth* of the Pentateuch is so essentially dependent on its *authenticity* ; that if the authenticity can be but disproved, not only the Jewish revelation, but that also of the Christian, which is built upon it, must of necessity be subverted. Now though the national existence of the Jews, confirmed by the uniform testimonies of profane authors of different times and countries, indisputably shew the Pentateuch to be authentic ; though these books them-

themselves not only exhibit the manners and customs of the earliest ages, with proofs without number that the writer of them must himself have been PRINCIPALLY concerned in the transactions they record; and, though the supposition of their having proceeded from any other person in any other age, be fraught with absurdity without end;—yet authors of various qualifications and character, overlooking what is thus obvious and plain, have busied themselves in framing objections. ‘It, accordingly, has been contended, that we derive a set of rules and opinions from a series of books, not written by the author, to whom we ascribe them; and that the work to which we give the title of Divine, and which is the basis of our faith and manners, is a forgery of later date.’ In opposition to this position, so far as the authenticity of the Pentateuch is concerned, Mr. Marsh ‘endeavours to shew that Moses was really the author, though the contrary has been asserted by *men of critical sagacity, and profound erudition**.’

Mr. Marsh sets out with observing from the style of the Pentateuch compared with the other books of the Old Testament,

• The liberality of expression here used and before, by our author, we cannot so extensively concur in; for though we should admit the propriety of such compliments if applied to Le Clerc, who however did not deserve them without some drawback; yet referred to the sneering *philosophers* of Voltaire’s school, we think them deserving of censure. It ill becomes an advocate for truth, to ascribe, through an affectation of candour, that to others, whether friends or adversaries, which, whatever be their pretensions, they are not entitled to. As an ingenious poet, a terse prose-writer, a piquant story-teller, and a sarcastic observer, we are ready to render his full praise to Voltaire; but no one, who was not even less learned and more of a sciolist than himself, could ever mistake him for a person of erudition and judgment. Vain beyond measure, he affected the knowledge of every thing. Hence, we have the most ostentatious parade and flippant remarks upon all subjects and writings which he never read, or could read; for of the very languages in which they were written, he knew not the elementary signs. Nor is this true only in respect to the Persian and Arabic, but also as to the Hebrew and the Greek, of which many instances must have occurred to his readers, to the confusion of his wretched gasconnades. As to the objections he has vented against Revelation, some were his own, but by far the greater part purloined from others. Most of them are contemptible, and all have been often confuted. He has, however, by means of them, rendered this service to the cause he aimed to destroy, that, by calling forth the attention of its defenders, the difficulties which, in the view of many, attended the subject, have been removed, and himself and his adherents overwhelmed with disgrace.

Though Le Clerc was a man of extensive knowledge, his learning, as Bentley has shewn, was not the most profound; nor are proofs wanted to affirm the same of his judgment: but of his integrity we have evidence in that, after he had changed the opinion, in respect to the Pentateuch, which he had advanced in the work entitled *Sentimens de quelques Theologiens de Hollande*; he, in his *Prolegomena to the Book of Genesis*, not only proved Moses to have been the sole author, but refuted the sophisms of Spinoza: which, however, Voltaire hath over and over repeated; and, notwithstanding the disavowal of Le Clerc, had the insulting impudence to prop with his name.—Such are the amiable and honest arts of these friends to truth!—If vipers be vipers, why should we not call them so? REV.

and the history of the Hebrew language, that there is no presumption a priori that Moses was not the author or compiler of the Pentateuch. Hence he proceeds to argue that as the Pentateuch contains a system of ceremonial and moral laws which were observed from the time the Israelites departed from Egypt, till their dispersion at the taking of Jerusalem, these *laws* must have been as ancient as the conquest of Palestine.

' It is also an undeniable historical fact, that the Jews in every age believed their ancestors had received them from the hands of Moses, and that these laws were the basis of their political and religious institutions, as long as they continued to be a people. We are reduced therefore to this dilemma, to acknowledge, either that these laws were actually delivered by Moses, or that a whole nation, during fifteen hundred years, groaned under the weight of an imposition, without once detecting, or even suspecting the fraud. The Athenians believed that the system of laws, by which they were governed, was composed by Solon, and the Spartans attributed their code to Lycurgus, without ever being suspected of a mistake in their belief. Why then should it be doubted, that the rules prescribed in the Pentateuch were given by Moses? To deny it is to assert, that an effect may exist without a cause, or that a great and important revolution may take place without an agent.'

Now though this be fairly and pointedly urged as the *truth* of the contents of the Pentateuch, it does not appear strictly relevant as to the authenticity of it; for, though the one, as before observed, imply the other, yet that implication rests upon other grounds, and, therefore, to be consistent the two topics should have been kept distinct. For the like reason we could have wished the words *or compiler* had been omitted. Setting aside the author's argument which he very justly observes is but little short of mathematical demonstration,—that the *substance* of the Pentateuch proceeded from Moses—as somewhat out of place; we again fall in with what is strictly in order; which is ' that the very words were written by Moses.' To establish this point the uniform belief of the Jews is alledged, together with the observation, that no one but Moses ever claimed to be the author. Nor is it on the basis only of national tradition that the argument is rested by Mr. Marsh; for he goes on to shew that every book of the Old Testament implies the previous existence of the Pentateuch, and in answer to those in particular, who would attribute the work to Ezra, he proves that Ezra himself ascribed it to Moses; and from Ezra he goes back with evidence to Moses himself. After this induction of proofs the author anticipates, and thus answers the following objections:

• We

" We will admit the force of your arguments, and grant that Moses actually wrote a work called the book of the law; but how can we be certain, that it was the very work, which is now current under his name? And unless you can shew this to be at least probable, your whole evidence is of no value." To illustrate the force or weakness of this objection, let us apply it to some ancient Greek author, and see whether a classical scholar would allow it to be of weight. " It is true that the Greek writers speak of Homer, as an ancient and celebrated poet; it is true also that they have quoted from the works, which they ascribe to him, various passages that we find at present in the Iliad and Odyssey: yet still there is a possibility that the poems, which were written by Homer, and those, which we call the Iliad and Odyssey were totally distinct productions." Now an advocate for Greek literature would reply to this objection, not with a serious answer, but with a smile of contempt; and he would think it beneath his dignity to silence an opponent, who appeared to be deaf to the clearest conviction. But still more may be said in defence of Moses, than in defence of Homer; for the writings of the latter were not deposited in any temple, or sacred archive, in order to secure them from the devastations of time, whereas the copy of the book of the law, as written by Moses, was intrusted to the priests and the elders, preserved in the ark of the covenant, and read to the people every seventh year*. Sufficient care therefore was taken not only for the preservation of the original record, but that no spurious production should be substituted in its stead. And that no spurious production ever has been substituted in the stead of the original composition of Moses appears from the evidence both of the Greek and the Samaritan Pentateuch. For as these agree with the Hebrew, except in some trifling variations †, to which every work is exposed by length of time, it is absolutely certain that the five books, which we now ascribe to Moses, are one and the same work with that, which was translated into Greek in the time of the Ptolemies, and, what is of still greater importance,

* • And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place, which he shall choose, thou shalt read this law before all Israel in their hearing. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, Deut. xxxi. 9—11. 24—26. There is a passage to the same purpose in Josephus: Ανλεται δια των ανακειμενων εν τω νερω γερμυματον, Josephi Antiquitat. Lib. V. c. i. § 17. Tom. II. p. 185. ed. Hudson.'

† See the collation of the Hebrew and Samaritan Pentateuch, in the 6th Vol. of the London Polyglot, p. 19. of the *Animadversiones Samariticae*.

with that, which existed in the time of Solomon †. And as the Jews could have had no motive whatsoever, during that period, which elapsed between the age of Joshua and that of Solomon, for substituting a spurious production, instead of the original, as written by Moses; and, even had they been inclined to attempt the imposture, would have been prevented by the care, which had been taken by their lawgiver, we must conclude that our present Pentateuch is the very identical work, that was delivered by Moses.'

From the external evidence of authenticity, he turns to the internal, which he considers under the two heads of contents and language.

' The very mode of writing in the four last books, discovers an author contemporary with the events which he relates; every description, both religious and political, is a proof that the writer was present at each respective scene; and the legislative and historical parts are so interwoven with each other, that neither of them could have been written by a man, who lived in a later age. The account, which is given in the book of Exodus, of the conduct of Pharaoh towards the children of Israel is such, as might be expected from a writer, who was not only acquainted with the country at large, but had frequent access to the court of its sovereign: and the minute geographical description of the passage through Arabia is such, as could have been given only by a man like Moses, who had spent forty years in the land of Midian. The language itself is a proof of its high antiquity, which appears partly from the great simplicity of the style, and partly from the use of Archaisms, or antiquated expressions, which in the days even of David and Solomon were obsolete*. But the strongest argument, that can be produced to shew that the Pentateuch was written by a man born and educated in Egypt, is the use of Egyptian words; words, which never were, or ever could have been used by a native of Palestine; and it is a remarkable circumstance, that the very same thing, which Moses had expressed by a word, that is pure Egyptian, Isaiah, as might be expected from his birth and education, has expressed by a word that is purely Hebrew †.'

* † See Waltoni Prolegom. XI. § 11.'

• For instance נָזֵר, ille, and נָזֵל, puer, which are used in both genders by no other writers than Moses. See Gen. xxiv. 14. 16. 28. 35. 57. xxxviii. 21. 25.

† For instance וְחַנּוֹן, (perhaps written originally וְחַנּוֹן, and the lengthened into חַנּוֹן by mistake) written by the LXX αὐτός, or αὐτεῖς, Gen. xli. 2, and חַבְּנָה, written by the LXX Σιών or Σιέν. See La Croze Lexicon Aegyptiacum, art. ΑΧΙ and ΘΗΒΑ.

The same thing, which Moses expresses by וְחַנּוֹן, Gen. xli. 2. Isaiah, ch. xix. ver. 7. expresses by וְתַּרְעֵל, for the Seventy have translated both of these words by αὐτός.

Having thus closed the positive evidence for the authenticity of the Pentateuch, he answers the arguments which had been brought against it, but for these answers, which are in the highest degree satisfactory, we must refer to the pamphlet itself.

It is with pleasure we find that the author is shortly to publish the first part of Michaelis's Introduction to the New Testament, with Improvements. We should be happy to see the excellent work of the same author on the Hebrew Institutes, published by Mr. Marsh in a similar way.

Lettre de M. de la Rochefoucauld Liancourt, à Monsieur de Maleferbes, Défenseur du Roy. 8vo. 1s. Herbert. 1793.

THE author of this Letter appears to have enjoyed eminently the confidence of the unfortunate Louis the Sixteenth; to whom he maintained a sincere and inviolable attachment. Convinced of the rectitude of the king's conduct, and that, upon a fair investigation, he must be acquitted of every charge, in the conscience even of his enemies; M. de la R. Liancourt proceeds to acquaint M. de Maleferbes with a few anecdotes, which display in a strong light the character of that virtuous and persecuted prince.

The first of these relates to the tumultuous transactions which took place on the 14th of July, 1789. It seems that at eleven o'clock at night, when the ministers retired from the king's closet, his majesty remained totally ignorant of the riots which distinguish that memorable epoch; whether it was that the ministers were likewise uninformed of the subject, or that they felt an invincible reluctance to communicate the intelligence to their royal master. M. de Liancourt, however, being certified of the destruction of the Bastille, thought it expedient that the news of such an event should be instantly made known to the sovereign. He therefore, at one o'clock in the morning, procured access to the royal apartment, informed the king of the transaction, and that there was reason for apprehending farther effects from the violent commotion of the populace*. His majesty, on receiving this information, appeared to be deeply affected, but replied with calmness, 'what then have I done that the people should thus rise against me? Could they but read my heart, they would see whether they ever had amongst them a better friend, and whether, from the moment I ascended the throne, I have ever entertained one thought that was inconsistent with their happiness.'

* See this fact related at large in the New Annual Register for 1791.

The occurrence next mentioned is when the king was brought back from Varennes. After he had come out of his carriage, and was stepping towards the palace, unaccompanied by the national guards or the deputies, M. de Liancourt placed himself in the way; but overcome with grief, and the sight of majesty in distress, he was incapable of uttering a word. ‘Ah! said the king to him, how much I have suffered during the last six days. Had I been able to accomplish my journey, the people would have seen whether I merited their suspicions and their injurious treatment. I have seen violence and murders perpetrated around me. Many worthy and innocent men have lost their lives on my account. God only knows what I suffer.’

As soon as M. de Liancourt’s grief would permit him to make a reply, he observed to the king that those who advised his majesty to the step he had taken, had been most fatally deceived in respect to its consequence; for, that the assembly had thereby obtained, in the public opinion, an authority they had never before enjoyed. ‘Ah! so much the better,’ answered the king: may it ever preserve that authority, and employ it for the happiness of the people, when public tranquillity is restored: I shall be the first to bless their acquisition of authority.’

The author of the Letter solemnly declares, that many a time, since the revolution took place, when the inhabitants of Paris tumultuously threatened the royal palace, he has heard the king say these words: ‘Ah! if the sacrifice of my life can ensure the happiness of France, I am ready to resign it.’

These anecdotes, which appear to be the genuine effusions of a heart devoted to the happiness of his people, must, when the violence of party has subsided, endear the memory of the unfortunate Louis to the gratitude and affection of the nation.

The Doctrine of Universal Comparison, or General Proportion.
By James Glenie, Esq. F. R. S late Lieutenant in the Corps
of Engineers. 4^{to}. 5s. sewed. Robinsons. 1789.

THIS work, though printed in 1789, as it seems by the title, has but just now been given to the public, owing to some delay in the publication of it. In an Advertisement, prefixed to the work, the ingenious author states the occasion and object of it, in these words.

‘The following Paper, delivering geometrically the doctrine of Universal Comparison, or General Proportion, contains the geometrical investigation of a theorem infinitely more general than another.

another theorem, of which (when it is supposed to become numerical, or is applied to the algebraical values of magnitudes) the famous binomial theorem given by sir Isaac Newton, is only a particular case; with a variety of other new theorems; shewing also the connection between the different abstract sciences, viz. geometry, algebra, and arithmetic, as derivable from the same principles.

' It is written with an intention to extend the consideration of a new subject in mathematical science, of which the author has given a cursory view, in a paper read before the Royal Society the 6th of March, 1777, and published in the Philosophical Transactions; and to serve as an introductory paper to several subsequent ones, in which, amongst other things, he purposed to deliver the geometrical investigation of the doctrine of fluxions, increments, and the measures of ratios, the summation of infinite series geometrically, &c. &c.'

We cannot discover that any person, either among the ancients or moderns, ever shewed geometrically, till this author did (in the paper above mentioned), the increase or decrease, which a magnitude (A) must undergo, to have to another magnitude (B) of the same kind, such a ratio, as shall have to the ratio of A to B a given ratio. The demonstration of this, which, though it appears plain and simple enough when once given, is derived from an accurate and extensive application of the most abstruse metaphysical principles to geometry, lays before the mind at one view the geometrical rationalia of those branches of mathematical science, which lately kept mathematicians so long in a state of controversy, and have given rise to the publication of many volumes. Thus, if A be increased or diminished by any magnitude (a) of the same kind, whilst B continues the same, the difference between the magnitude, which has to B a ratio having to the ratio of A to B the ratio of R to Q, and the magnitude which has to B the ratio having to the ratio of $A \pm a$ to B the same ratio of R to Q, will be truly and geometrically expressed by theor. 3, by a quantity which is equal to the expression,

$$\frac{R}{Q} \cdot A \frac{\overline{R-Q}}{\overline{Q}} \cdot a \pm \frac{R}{Q} \cdot \frac{R-Q}{2Q} \frac{\overline{R-2Q}}{\overline{Q}} \cdot a^2 + \dots + \text{&c. to } a \frac{\overline{R}}{\overline{Q}}$$

$$B \frac{\overline{R-Q}}{\overline{Q}}$$

But when $A \pm a$ stands to A in a relation nearer to that of equality than by any assignable magnitude of the same kind, this

this expression becomes barely $\frac{\frac{R}{Q} \cdot A}{\frac{R-Q}{Q}}$. a for the unassignable augmentation or diminution of the magnitude, which has to B , a ratio of A to B , the ratio of R to Q .

For example, when $Q=1$, and $R=2, 3, 4, \&c.$ it becomes $\frac{2Aa}{B}, \frac{3A^2a}{B^2}, \frac{4A^3a}{B^3}, \&c.$ respectively. And when $R=1$, and $Q=2, 3, 4, \&c.$ it becomes $\frac{A-\frac{1}{2}a}{2B-\frac{1}{2}}, \frac{A-\frac{2}{3}a}{3B-\frac{2}{3}}, \frac{A-\frac{3}{4}a}{4B-\frac{3}{4}}, \&c.$

In like manner, if in Theor. I. there be substituted for $A, C, E, \&c.$ these $A+a, C+c, E+e, \&c.$ in the expression $A+A \cdot \frac{C-D}{D} + A \cdot \frac{E-F}{F} + \&c. - + A \cdot \frac{C-D}{D} \cdot \frac{E-F}{F} +,$ &c. &c. there arises the antecedental difference equal to the expression,

$$a + \frac{A \cdot \overline{C-D+c} - \overline{C-D} + a \cdot \overline{C-D+c}}{D} +, \&c. \&c.$$

which when the ratio of C to D only is compounded with that of A to B , gives us $\frac{A \cdot c + C \cdot a + a \cdot c}{D}$ for the antecedental

augmentation of $\frac{A \cdot C}{D}$; and when the ratios of C to D and E to F are compounded with that of A to B , it gives the following geometrical expression,

$$\frac{AC \cdot e + AE \cdot c + CE \cdot a + A \cdot ce + E \cdot ac + Ca \cdot e + ace}{D \cdot F}$$

for the antecedental augmentation of $\frac{A \cdot C \cdot E}{D \cdot F}$; and so on.

But where $A+a, C+c, E+e, \&c.$ stand to $A, C, E, \&c.$ respectively in relations nearer to that of equality than by any assignable magnitude of the same kind, these become

$\frac{A \cdot c + C \cdot a}{D}, \frac{A \cdot C \cdot e + A \cdot E \cdot c + C \cdot E \cdot a}{D \cdot F}$, and so on, for the unassignable augmentations of $\frac{A \cdot C}{D}, \frac{A \cdot C \cdot E}{D \cdot F}, \&c.$

In like manner in Theorem 2, if the same substitution take place, we get the antecedental difference thence arising geometrically

metrically expressed by $a - \frac{A \cdot C - D + c + a \cdot C - D + c}{C + c} + \frac{A \cdot C - D}{C} - \text{ &c. &c.}$ which where the ratio of C to D is de-
compounded with that of A to B, gives the geometrical ex-
pression $\frac{C D \cdot a - A D \cdot c}{C \cdot C + c}$, which when A+a and C+c stand
to A and C respectively in relations nearer to that of equal-
ity than by any assignable magnitudes, becomes $\frac{CD \cdot a - AD \cdot c}{C^2}$.

Whence the derivation of a geometrical calculus still more general than that of fluxions, without the least consideration of motion or velocity, is manifest. He calls it more general, as well as more scientific than fluxions, because the standard of comparison may be any magnitude whatever, instead of arithmetical unity, to which all expressions in the fluxionary calculus have a reference. The method of fluxions indeed is only a particular branch of general arithmetical proportion applied to numbers. For although the author of it, to avoid the exceptionable method of indivisibles, considered magnitudes as generated by the motion of points, lines, and surfaces, instead of being made up of an infinite number of indivisible parts, fluxions as expressed both by himself and those who have followed him, are nothing but the antecedents of arithmetical ratios having 1 or unit for their consequents, or standard of comparison. For $n x^{n-1} \dot{x}$, which he and they deliver as the fluxion of x^n , is not a geometrical magnitude, but an arithmetical one, having to 1 or unit, the ratio which arises by compounding the ratio of $n\dot{x}$ to 1 with the $n-1$ ratio of x to 1. And what is $4x^3y^4\dot{x} + 4y^3x^4\dot{x}$ but the number, which arises by compounding the ratio of $4\dot{x}$ to 1 with the triplicate ratio of x to 1 and the quadruplicate ratio of y to 1, together with the number arising by compounding the ratio of $4\dot{y}$ to 1 with the triplicate ratio of y to 1 and the quadruplicate ratio of x to 1?

Also what is $\frac{y\dot{x} - x\dot{y}}{y^2}$, but the number arising by decom-
pounding the duplicate ratio of y to 1, with the difference of the
numbers arising by compounding the ratio of y to 1 with that
of \dot{x} to 1, and the ratio of x to 1 with that of \dot{y} to 1? In fluxions,
1 or unit is not only the general or common standard of
arithmetical comparison, but is also the consequent of every
ratio compounded or decompounded; whereas in the geometrical
method, delivered by this ingenious author, which he
chooses to call the *antecedental calculus*, the standards of com-
parison

parison are indefinite, and may be any magnitudes whatever, and the consequents of the ratios may be either equal or unequal, homogeneous or heterogeneous; circumstances which will greatly facilitate the solutions of many problems, and open wide fields of geometrical as well as universal metrical operations, which the doctrine of fluxions does not lead to.

That the geometrical principles of the method of increments is also easily deducible from hence, is evident from the very formation and construction of them. With very little trouble likewise may hence be derived rules for a much more extensive application of the method of exhaustions than the ancients have used. The author adverts also to other applications of his method; such as, the method of summing infinite series geometrically; and the geometrical solutions of a great number of general problems, similar to the following one, which must lay open a new and extensive field in solid geometry, and tend to unfold the great desiderata on that subject, hitherto sought for in vain by geometers, both ancient and modern.

' Having any right line A whatever given; to find two cubes, or similar solids, which together shall have to the cube, or similar solid, on the given line A, any ratio whatever of the ratio of any two homogeneous magnitudes B and C. Thus, for instance, if B be equal to C, the problem becomes this; to find geometrically two cubes, which together are equal to the cube on the given line A, &c.'

Whoever, indeed, peruses this work with attention, and can view it in the full extent, will find it applicable to every branch of abstract science; whilst, in what may be called modern mathematics, it furnishes methods of reasoning much more elegant, beautiful, and unexceptionable, than those hitherto made use of, being all derived from the same geometrical source.

But this is not to be wondered at, when it is considered, that fluxions, increments, &c. viewed scientifically, are only branches of the doctrine of ratios, or general proportion, metaphysically applied to magnitudes, and geometrically illustrated and demonstrated. And although it is much to be regretted that the author of this very concise performance, had not either leisure or inclination to enter more into particulars, and to deliver himself at greater length, we think that we may venture to assert that it is the most successful application of metaphysics to geometry, that perhaps ever was communicated to the public. It must be confessed, indeed, that he has laid a foundation sufficiently broad for those who, with a more limited metaphysical turn of mind and less invention, but with more

more leisure, and perhaps more application, may wish to extend and carry the principles he establishes into the various branches of science.

To those readers who wish to have a summary, and at the same time comprehensive view of the intimate connexion between geometry, algebra, and arithmetic, we recommend the attentive perusal of the first eight pages, and of the scholium to theor. 3, from p. 23 to p. 31.

*A Common Prayer-Book, according to the Plan of the Liturgy
of the Church of England, with suitable Services. 8vo. 3s.
6d. Sewed. Johnson. 1792.*

WE cannot admit with the editor of this performance, that the religious part of the nation is sufficiently agreed upon the controverted points of theology, to allow at present of the introduction of a new ‘universal liturgy.’ There are many wise and upright men, who are far from deserving the epithets ‘interested and crafty,’ and yet, who do not think that it has been ‘clearly proved that the articles and liturgy of the church of England contain many things erroneous, unscriptural,’ &c. On the contrary, we apprehend that there is scarcely any candid person who will hesitate to allow that the principles of the Unitarians stand upon too narrow a ground of proof, both scriptural and historical, to be implicitly adopted; but this is not the first instance in which gentlemen, of our editor’s way of thinking, have mistook assertion for proof.

No man, however, who entertains just sentiments of toleration, can blame an honest Unitarian for his dissent, or would hesitate to approve of their adoption of such forms of prayer, as will not outrage their consciences and opinions; and if the liturgy before us had been offered for their particular use, the above strictures would never have been extracted from us. We will not say, that, independent of controversy, we should have given an indiscriminate approbation to this compilation. We have seen, in too many instances, the necessity of Dr. Johnson’s caution against ‘mistaking alteration for improvement,’ not to be on our guard against this fallacious principle. In this ‘universal liturgy,’ many of the sublime and pathetic prayers of our church are so unnecessarily mutilated and transposed, that their beauty is entirely lost: we need only instance in the exhortation, and in that most beautiful piece of devotion, the prayer for all mankind. The Litany is also rendered so flat and insipid, that it is more calculated for Hogarth’s sleeping congregation, than to keep awake the devotional feelings, and to interest the best affections of the heart.

One material improvement, however, it would be unfair not to notice ; and that is, that a selection of the Psalms is made here for public worship, instead of that injudicious and indiscriminate mass, which is read with so little feeling or edification in our church service. It is but justice to add also, that the selection appears well made. The offices in this, as well as in the established liturgy, particularly that of baptism, are too long ; the burial service we do not think improved.

An Hebrew and English Lexicon, without Points : in which the Hebrew and Chaldee Words of the Old Testament are explained in their leading and derived Senses, the derivative Words are ranged under their respective Primitives, and the Meanings assigned to each, authorised by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from various Authors, ancient and modern. To this Work are prefixed, an Hebrew and Chaldee Grammar, without Points. The Third Edition, corrected, enlarged, and improved. 4to. 1l. 11s. 6d. Boards. 1792.

THOUGH we by no means agree with this learned Lexicographer *in toto*, yet we cannot but congratulate the public, on the appearance of a work, which certainly does honour to the indefatigable industry, the extensive researches, and the profound erudition of the learned and pious editor. We congratulate the students of the Hebrew Scriptures, on the advantage which they are likely to derive from such a pleasing, as well as useful companion in their travels towards the attainment of that knowledge, which is the great object of their pursuit. The second edition of this work made its appearance in 1778, with such additions as rendered it almost a new performance ; and we are persuaded that no purchasers of the first edition, felt any reluctance in becoming possessed of the second. The field of knowledge, historical, philosophical, and theological, was so much more extensively opened to the reader's view ; such stores of new information were brought fourth, as amply compensated the additional expence of his new purchase. The editor's frequent appeals to the writers of natural and civil history, to lexicographers, and verbal critics, to philologists of the highest reputation, to eastern travellers, both ancient and modern, and to the Greek and Latin poets, whose assistance is so often and with such propriety called in for the purpose of illustrating the Holy Scriptures, cast such a gleam of light, and such a pleasing variety on this work, that of all the compositions of this kind, this is by far the most abundant in real entertainment. The reader

reader cannot open it for five minutes, without collecting some portion of useful information, independent of its illustrative explanation of some difficult passage or expression in the sacred writings. The learned editor very sensibly observes, that as *words in general* express or explain *things*, so a knowledge of *things* will frequently explain or illustrate *particular words*; and on this principle it is, that he so judiciously refers his readers to those *oriental customs*, an account of which he has with such diligence collected from eastern travellers; whereby his work is rendered, we are ready to confess, a rich treasury, and, as it were, a library of entertaining and useful knowledge. Since the year 1781, the author has had in his view the possibility (from the valuable nature of the work, he might have foreseen the probability) of his being called upon to favour the learned world with another edition. And with this prospect, he for eight years was employed in writing marginal notes and references for the farther improvement of a work which offers inexhaustible matter to every diligent labourer in the pursuit of sacred literature. These notes he afterwards drew out, he tells us, into a larger and more distinct form; and he has enriched the present edition with farther illustrations, and curious remarks, extracted from modern publications, not in existence at the time when the former editions of this work were published. The Appendix to the second edition is here brought into its proper place, and inserted in the body of the work; and the various readings in Dr. Kennicott's Collation of MSS. and printed copies are carefully noted, and submitted with impartiality to the judgment of the learned reader. Every serious and intelligent enquirer into the true sense of the Hebrew Scriptures must feel himself indebted to Mr. P. for the advantage he has taken, and the use which he has made of the work of an author, in favour of whose opinions he may be supposed not to have had any particular predilection. Before we conclude our animadversions on this work, we wish to express our approbation of the author's liberality of sentiments, who tells us, that, in order to enrich his work with every elucidation of which it is capable, he has adopted the sentiments of the best human expositors and critics on the sacred writings, without blindly subscribing to the tenets of any; though in many respects materially differing from his own and from each other — *Tros rutuluve fuat, nulle discrimine habetur.*

The Grammar prefixed to this work is so easy and intelligible, as to render the author's scheme of beginning with the *Hebrew* language in the instruction of youth extremely practicable. In public seminaries we do not expect such a deviation from long established practice to take place; but in those of a more private

vate nature, we see no objection to it, and are of opinion that no inconvenience could arise from having recourse, in the first rudiments of a learned education, to the easiest, the simplest, and most concise of all languages, as preparatory to the many difficulties which will occur in the more complex and tedious pursuit of the Greek and Latin languages; the attainment of which is clogged by innumerable rules and exceptions, to the great discouragement of the young student, and the certain fatigue and frequent disappointment of his instructors.

Transactions of the Royal Irish Academy. Vol. IV. 4to. 13s.
Grierson, Dublin. 1792.

TO estimate the intellectual abilities and literary acquirements of a nation by the standard of the productions of its learned societies, is seldom a fair or just rule.. We should be sorry foreigners calculated our progress in science, belles lettres, or antiquities, from the specimens exhibited in our various Transactions. Some essays possess merit, but the greater part seem studiously adapted for the amusement of half an hour; as much perhaps as can be spared from the more important business of conversation and politics.

That lively patriotic spirit, which first unites men in a body for the promotion of letters, appears visible in the vigour of their first exertions: jealousy and cabal are unknown; men of talents and erudition are then seen, where now the petit maîtres of literature flutter in all the gaiety of puerility. We shall not appropriate these remarks to any particular society; but as warm friends to learning, we cannot help declaring, that an obvious falling off is but too perceptible in most of our literary associations. The crutch of premiums may, for a time, support the haltings of debility, but perfect decrepitude will soon succeed.

In the department of science we have,

Art. I. Of the Strength of Acids, and the Proportion of Ingredients in Neutral Salts. By Richard Kirwan, Esq. F. R. S. and M. R. I. A.—Acids and salts are by far the most universal properties of bodies; to employ these as agents in chemical researches with security, it is necessary their quantity, proportion, and state, whether of concentration or dilution, should be ascertained. Mr. Kirwan has for ten years been engaged on this subject, and gives his thoughts on it, which were noticed in our Review. Defects and imperfections having been pointed out to him by Messrs. Morveau and Berthollet, he has contrived to remove them, or at least diminish the aggregate of errors. Such is Mr. Kirwan's introduction to this curious

and

and important paper, which occupies eighty-nine pages. We can only notice the heads treated of. Of the Marine Acid. The Vitriolic Acid. The Nitrous Acid. Of the Proportion of Ingredients in Neutral Salts formed with common Mineral Acids. Of Tartar Vitriolate. Of Nitre. Salt of Sylvius, or muriated Vegetable Alcali. Glauber Salts. Cubic Nitre. Common Salt. Ammoniacal Salts. Vitriolic Ammoniac. Nitrous Ammoniac. Common Sal Ammoniac. Of the Relation of the Nitrous Acid to calcareous Earths. Of the Relation of the Muriatic Acid to calcareous Earths. Of Vitriolic Selenite. Epsom Salts. Of the Relation of Nitrous Acid to Magnesia. Relation of Marine Acid to Magnesia. Of Allum. Of Vitriol of Iron. Of the Quantity of real Acids in the different Standards. With many useful Tables.

Art. II. Chemical Communications and Enquiries. By Robert Percival, M. D. and M. R. I. A.—Dr. Percival found in the distillation of the marine acid, that what comes over first and last are stronger than the intermediate portion; but in the distillation of the nitrous acid, the first portion is the heaviest. Of caustic volatile alkali, the first portions have the least specific gravity. Of the strength of the vitriolic acid, an instance is produced.

Art. III. Account of a Chamber Lamp Furnace. By Robert Percival, M. D. and M. R. I. A.—This has been found useful in chemical experiments. It is a small cylindrical body, surmounted by a laboratory, or space for containing vessels, which is a hollow truncated cone.

Art. IV. Extract of a Letter from the Rev. Charles Percival to Robert Percival, M. D. and M. R. I. A.—This relates to the uncommon case of Jane Bern, whose eyes are constructed in an unusual manner: their motion, instead of a regular horizontal one from left to right, and vice versa, are tremulous in all directions, and partly perpendicular, with a prominent motion of the globe of the eye. What lateral motion they are capable of, is short and interrupted, as if they were bound by ligaments, from which they are struggling to get free. She can neither look upwards, nor see an object placed above her eyes. She reads perpendicularly from the bottom upwards, and holds the book accordingly. The globe of the eye is of a reddish cast, the whites streaked with striæ of a fainter red; the iris of an uniform deep red approaching to brown. Her eyes are weak and watery, and when turned from the light, glow with a more fiery and vivid colour than when exposed to it. In colour and tremulous motion the eyes of this girl resemble the Swiss Albinos, lately shown in this metropolis.

Art. V. Description of a portable Barometer. By the Rev. Gilbert Austin, A. M. and M. R. I. A.—Instead of floating

Cr. R. N. AR. (VII.) April, 1793. Ii gages

gages to ascertain the height of the mercury in the basin, Mr. Austin makes a hole in the side of the basin at a proper height, so that it cannot at any time, when hanging perpendicularly, contain more mercury than will exactly rise to the standard level. The plates are necessary for farther illustration.

Art. VI. Observations on the Variation of the Needle. By Mr. Thomas Harding, M. R. I. A.—Antecedent to the year 1657, Mr. Harding shows the variation was easterly, and that in that year the magnetic and true meridians coincided in Ireland; and that from that year it has been increasing to the westward, so as at present to be at Dublin, 27 degrees, 23 minutes.

Art. VII. Description of an Instrument for performing the Operation of Trepanning the Skull, with more Ease, Safety, and Expedition, than those now in general Use. By Samuel Croker King, Esq. Member of the Royal College of Surgeons in Ireland, and M. R. I. A.—Two plates are given which explain the contrivance of this new surgical instrument.

Art. VIII. Description of a Self-regulating Barometer. By the Rev. Arthur M'Guire. Communicated by the Rev. M. Young, D. D. S. F. T. C. D. and M. R. I. A.—This cannot be understood without reference to the plate.

Art. IX. A Method of cutting very fine Screws, and Screws of two or more Threads. By the Rev. Gilbert Austin; A. M. M. R. I. A.—Mr. Austin, wanting a micrometer screw for an equatorial instrument, and unable to procure one fine enough, was obliged to invent a method of cutting such, which is here detailed.

Art. X. An Attempt to determine with Precision such Injuries of the Head as necessarily require the Operation of the Trepine. By Sylvester O'Halloran, Esq. M. R. I. A.—No judicious practitioner is ignorant of the cases which require the use of the trepaine. Mr. O'Halloran tells us, that Connor Mac Neassa, king of Ulster, contemporary with Julius Cæsar, had his skull trepanned by Fineghen, his first surgeon. This is from the Romantic history of Ireland: at the time stated the Irish had not a name in their language, as a learned writer on the antiquities of Ireland has lately proved, for metals.

Art. XI. Demonstration of Newton's Theorem for the Correction of spherical Errors in the Object Glasses of Telescopes. By the Rev. M. Young, D. D. S. F. T. C. D. and M. R. I. A.—Dr. Young here shows that an error had crept into Newton's text, where, in his Optics, he treats of the different refrangibility of the rays of light, and has corrected it.

Art. XII. Account of a Fistulous Opening in the Stomach. By George Burrowes, M. D. M. R. I. A.—An inferior officer,

cer, in the navy of the East India company, received a wound from a blunt-pointed wooden instrument in the abdomen, between the cartilage of the eighth rib, on the right side of the umbilicus. The wound never closed, but was kept open by a plug or tent for twenty-seven years.

Art. XIII. Case of an enlarged Spleen. By George Burrowes, M. D. M. R. I. A.—The spleen is generally in length about four inches, and weighs six or eight ounces, this was fourteen inches, and an half, and weighed eleven pounds fourteen ounces.

POLITE LITERATURE.

Art. I. A Dissertation on a Passage in the sixth Iliad of Homer. By the Rev. Edward Ledwich, L. L. B. M. R. I. A. and F. S. A. of London and Scotland.—This is an ingenious and learned paper, and we should have been glad to meet our author more frequently in these Transactions. We have always looked on the *επαυτα λυγρα* of Homer the words here elucidated, to have been synonymous with, *γραμματα λυγρα*, but less poetical: Mr. Ledwich however induces us to think, both from authority and argument, that they were very different; the latter being alphabetic elements, the other notæ, or obsolete letters used for secrecy.

Art. II. Essay on a System of National Education adapted to Ireland. By Stephen Dickson, M. D. M. R. I. A. F. R. S. S. A.—This obtained the prize of fifty pounds offered by the Academy. Dr. Dickson defines education, ‘the rearing of youth.’ This definition is too concise, and we object to the word *rear*, which, however it may be used by writers, does not relate to intellectual but animal improvement. He considers education as it concerns health, and as it promotes morality. He proceeds to the elementary instruction of the children of the labouring poor. Instruction in agriculture. In mining. In manufactures. In professional and polite literature. Under each of these heads we meet some good observations; but the general character of the Essay is superficial and declamatory. His various plans can, in an established Society, never be carried, even partially, into execution: there must be a new organization before they can be realised. The Academy, we hear, granted an *accessit* to an ingenious Essay on the same subject, by a Mr. Traynor, which Essay ought to have appeared. We much doubt the propriety of members accepting premiums, which they themselves propose and determine.

A N T I Q U I T I E S.

Art. I. Essay on the Rise and Progress of Gardening in Ireland. By Joseph C. Walker, M. R. I. A.—In the reign of Henry VIII. and queen Elizabeth, each religious house had an *avalgort*, or orchard; the garden seldom exceeded an acre, and was devoted to the use of culinary herbs. Mr. Walker cites the Brehon laws, calling fern, furze, briar, heath, ivy, and reeds, woods: they also mention the Indian pine. The adducing of such works reflects no credit on the judgment of our author: nor is it his or Mr. O'Halloran's intention to make the antiquities of their country contemptible. There are many exceptionable parts in this Essay, which seems to have been written in a hurry. The materials were few; but they are eked out with quotations and scraps of poetry.

Art. II. Observations on the Romantic History of Ireland. By the Rev. Edward Ledwich, L. L. B. M. R. I. A. and F. A. S. of London and of Scotland.—The Irish, above any other people, with unrelaxed pertinacity, support the credit of their mythologic history. Mr. Ledwich has lately, in his Antiquities of Ireland, which appeared in our Review of August and Appendix, rejected the dreams of ignorant bards and seanachies, and substituted in their room a system founded on written authorities. Here he more particularly traces the origin of romantic fabling in Ireland, and finds it derived from the same source as that from whence sprung the British tales, recorded by the Welsh bards and Geoffry of Monmouth. The derivation is well supported, and seems to us not only probable but true.

Art. III. Description of an ancient Irish Instrument presented to the Academy by Lord Viscount Dillon, extracted from his Lordship's Letter, and from an Account of Ralph Ousley, Esq. Communicated by Jos. C. Walker, Esq.—It is six feet four inches long, the wide end four inches and a quarter diameter, and tapers to the end, where was the mouth-piece. It is made of fallow and hollowed, and is surrounded by a bandage of brass. Though it never could, from its construction, emit any loud sound, yet we are told by Mr. Ousley its noise was so tremendous, as to be heard seven miles, nor were its effects on animals less wonderful. The Academy ought certainly to suppress such absurdities of her members.

Art. IV. A Letter from William Molesworth, Esq. to Robert Percival, M. D. concerning some Golden Antique Instruments found in a Bog in the County of Armagh.—From the figure of these instruments given in the plate, it is evident their shape was originally different from what it now appears: they

they have been compressed or squeezed together by the person who found them, and one absolutely broken by that means into pieces. They are of solid fine gold, and weigh together one pound, one ounce, twelve penny weights, and three grains and a half troy. They seem to us to be part of the rich harness in which the Irish lords indulged to so great an excess, as to be prohibited by a Statute 25 Henry VI. cap. 6, wherein mention is made of gilt bridles, peytrels, and other gilt harness. The peytrel, or poiетrail was a breast ornament, and such these implements seem to have been.

Art. V. *Cacinan: or some Account of the ancient Irish Lamentations.* By William Beauford, A. M.—Mr. Beauford here proves, from the softness and effeminacy of the Celtic character, observed by Cæsar and Tacitus, and every writer since, that plaintive cries and lamentations were natural to them, and to the Irish descended from the Celts. Some of these cries are here set to music, but we doubt their antiquity and authenticity.

MONTHLY CATALOGUE.

POLITICAL.

A Dialogue between an Associator and a well-informed Englishman, on the Grounds of the late Associations, and the Commencement of a War with France. 8vo. 1s. Evans. 1793.

THERE is such a condensation of plain good sense in this little publication as we rarely find in political pamphlets; and it is also written in such a style of moderation as must greatly conciliate every reader. It possesses the clearness and simplicity of Mr. Locke, nor is it inferior to the writings of that great philosopher in strength of argument and sound logic. A few specimens will suffice to establish this assertion, though we are aware that to produce any extracts is an act of injustice to the pamphlet, the full merit of which can only be appreciated by a careful perusal of the whole.

Speaking of the spirit manifested by certain associations, the well-informed Englishman very sensibly remarks:

‘ Whatever our sentiments may be, concerning the late transactions in France, and the circumstances attending the revolution in that country, there cannot surely be any very good reason, why Englishmen should discover so much alacrity, as many of the associators seem to do, in surrendering up some of their most important rights. For the people of England to be forming associations in every part of the kingdom to destroy the freedom of the press, and freedom of speech, appears to me to be very much like the inhabitants of a country confederating together, in order

to enslave themselves: which is a thing somewhat new in the history of mankind.'

Our author's sentiments on the origin of the war with France places that subject, we think, in a very clear light.

' Mr. Grantley.—In the former part of our conversation, Mr. Mordaunt, you discovered much dislike at our being engaged in a war with France: but you should remember, that the French first declared war against England.

' Mr. Mordaunt.—They certainly did. But were not the measures, adopted by the British ministry, naturally calculated to produce such an event? How were the French to continue in a state of peace with a nation, or an administration, who would not treat with their ambassador, or enter into any negociation with him; and by which he was sent out of the kingdom disrespectfully and precipitately? When M. Chauvelin was ordered to quit the kingdom in eight days, was not then war virtually declared by the court of England? I have never yet been able to learn, that, previously to the time when that minister was ordered to leave this country, the British nation had received either injury or insult from the republic of France. As to the objection started against acknowledging M. Chauvelin as a minister, because he did not receive his credentials from a king, but from a great nation, this is an objection suited only to the understandings of the lords of the bed-chamber, and the maids of honour. Men of sense and spirit, not rendered servile by court connections, must reject it with disdain.

' Mr. Grantley.—It was peremptorily asserted by the ministers in parliament, that a strict neutrality respecting France had been observed by the court of Great Britain.

' Mr. Mordaunt.—It was so asserted; but when we examine into the facts, do we find that this neutrality was really adhered to? Was not the exportation of corn to France prohibited, though it was permitted to other countries? In the situation in which France was then known to be, was not this an act eminently hostile? And was not the alien bill a clear violation of the commercial treaty with France, though that treaty was manifestly and highly beneficial to this country?

Another mistake, which we have observed to be very prevalent with respect to the war, is thus ably refuted.

' Mr. Grantley — Well sir, but the war, whether properly, or otherwise, is now commenced; and it has been said, that "when once our country is engaged in a war, all questions relating to the necessity, or propriety, of entering upon it, ought to be suspended till its conclusion."

' Mr. Mordaunt.—I am, sir, by no means of that opinion. If a nation has entered into a war unjustly, or with too much pre-

cipi-

cipitation, they cannot be too solicitous to bring about its termination. Surely, the lives of human creatures are worthy of some attention, perhaps of as much attention as the reputation of ministers of state. Though a war be commenced, yet as the representatives of the people have a right, so the people at large have also a right, to examine, whether there was sufficient cause for the war, and whether proper measures were adopted by the ministry for its prevention? A nation must be enslaved indeed, who are not permitted to express their desires to be delivered from the calamities of war, if they believe, that the continuance of war will not promote either the interest, or the honour of their country.'

The probable consequences of the war are thus ably delineated:

'A war with a nation consisting of twenty-five millions of people, and that nation contending for its liberties, is certainly a business of a very serious nature; and, however it may terminate, it is a war in which no honour can be obtained on the part of Great Britain. I feel for the honour, as well as for the interest of my country; and, therefore, it gives me deep concern, whenever I see it at once injured and disgraced. What the consequences may be of a war with France, no man can with certainty predict. But that great present evils must be the result, cannot be questioned with the least appearance of reason. Superficial and uninformed men, little acquainted with the history of nations and of wars, may be much elated at a few advantages, which may be gained over the French at the commencement of a war; but these advantages, if they should be obtained, may produce little effect with respect to the final termination of the war, and to the state of things when a peace shall take place. Defeats of the French in Holland, or in Flanders, may not materially affect the French revolution; nor can it with any degree of reason be expected, that the ancient government will ever be restored. Such an event can, indeed, be wished for by no man, who is not an enemy to the liberty of the human species; such an event could be favourable only to the establishment of despotism in Europe. I would ask then, what honour will Great Britain derive from a junction with German despots; and whether the eradication of the principles of liberty will be a compensation for the millions that will be expended, and for the lives that will be lost? Are the blood and treasure of England to be lavished in a war, from which the people of this country have not the most remote prospect of the least possible advantage? Whence are we to derive any compensation for the increase of taxes, the loss of trade, and the decay of our manufactures! What are the objects of the present war, and what will probably be its termination? I would ask farther, will those profuse declarations of loyalty which have been made by the associators, either lessen the

public burthens, improve our constitution, or eventually promote national prosperity and national tranquillity?

Such are the sentiments of this truly intelligent writer on this most important subject, and we cannot help cordially uniting in his benevolent wishes for the restoration of the blessings of peace. Events, indeed, since the publication of this Dialogue, seem to have brought that period still more within the compass of our expectations. Even the shadow of a plea, which existed at the first commencement of a war, is now completely vanished. Holland is safe, and France is stopped in her career of conquest. We are now placed in a very different predicament from that in which we stood at the commencement of hostilities. The war might then (as far at least as regarded Holland) in some degree be represented as a defensive war; it is now manifestly *offensive* on our part. Much as we are attached to our happy constitution, and we can truly say that our attachment is not less warm, and, we believe, *more sincere* than that of those who are continually ‘echoing in our ears’ the word constitution, we cannot think it essential to the liberties of Britain that France should be enslaved. We disapprove most cordially of the conduct, in many instances, of the French convention; many of their acts have been tyrannical and cruel, and most of them unwise; but we cannot think it equitable to visit the crimes of the convention upon the *people* of France; nor can we consider it as just, that because the legislature of a country has acted unwisely, it should therefore have a legislature and a government imposed upon it by foreign powers. There is more, we have always thought, in the balance of Europe than the opposition in the Russian business were willing to allow; and we are confident it would be greatly injurious to the interest of Great Britain that France should be partitioned among German despots, or that arbitrary power should be re-established in that country. We wish the French a free and a rational government, and we wish them to establish it for themselves, which we have no doubt would be the case did not a foreign attack promote and prolong their domestic confusion.—With respect to ourselves, the evils of war are too obvious to be insisted upon.

From these circumstances we have still confidence in the good sense and moderation of the British nation, and we trust that the ministry themselves will see that their best interest and that of the country at large will consist in restoring, as speedily as possible, tranquillity to Europe.

Thoughts on the Death of the King of France. By William Fox.
8vo. 3d. Richardson. 1793.

We have already had occasion to notice the political sagacity and great abilities of Mr. Fox. In the present pamphlet he endeavours to shew that the death of the king of France has been artfully

artfully made use of for the purpose of drawing the nation into the present war. He inquires very acutely into the conduct of ministry, and concludes that the well-disposed part of the nation have been the dupes of their humanity. He insinuates something still more atrocious, viz. that the hostile powers were not averse to the death of the unfortunate Louis, and even that they wished to promote it. Speaking of the commencement of hostilities, Mr. Fox remarks,

‘ Mr. Burke, even in the early stages of the French revolution, confidently predicted a fatal catastrophe ; this was certainly not very difficult for him to do with some degree of certainty. Jonathan Wild seldom failed in his predictions. Those who were not in the secret of the hostile measures, intended to be pursued, respecting the French revolution, could not, indeed, perceive any thing of a very king-killing aspect : not a single circumstance attending the establishment of the new government could be referred to, as containing the seeds of danger to the royal person. To impose this on the public mind, the establishment of the new government, and the attempt to subvert it, must be confounded. The measures taken to effect the restoration of the old government, whether they succeeded, or whether they miscarried, not merely threatened, but insured destruction to the unfortunate monarch. The hostile armies gathering round, were the sure presages of his fate.

‘ At that important and critical moment, the national assembly invoked our interference, and offered to submit to our mediation ; an offer honourable to themselves !—honourable to us ! They reposed a confidence in us, that, possessing a free government, we would not impose on them their ancient despotism. And will not some be apt to imagine that this was the real reason that we refused our mediation ? They will perhaps say, that subverting the infant liberty of France and Poland, and establishing ancient slavery, was an office more becoming German and Russian despots, than a British nation, and that it was more convenient that we should stand aloof, at least for the present. The Prussian, the Austrian, and the Russian armies might undertake the business ; they possibly might effect it, as they have that of Poland, without our interference ; if not, the contest might produce some event which would afford us a more colourable pretext for interfering, than the subversion of the liberties of France or Poland, or securing the despotism of Germany. Among these events, the most certain and the most desirable, must be the death of the king of France, by the hands of his enraged subjects. It is not easy to see how the hostile armies could enter France, with threatened destruction, but in the expectation of that event. The emigrant princes, the *cidevant* nobles, and the nonjuring clergy of France, might

might say, the whole body of our countrymen are united in one firm phalanx, to resist those exclusive privileges we have so long enjoyed; and, however zealous the illustrious potentates of Russia, Prussia, and Austria may be to replace us in the possession of them, yet alas! it is an arduous undertaking, which it is possible our countrymen, united as one man against us, may successfully resist.'

On the subject of Great Britain not interfering in the French king's favour, our author pointedly observes :

' If a crime be about to be perpetrated, and we use not those endeavours in our power, and which we lawfully may, to prevent its commission, we become partners in the guilt. If we stand by while the deadly ingredients are preparing, and dash them not to the ground; if we see the assassin uplift his poignard, and, though it be in our power, wrest it not from his hand, we become equally guilty, as if we administered the empoisoned draught, or plunged the murderous weapon.'

' With this indisputable position in our mind, let us review the circumstances. In doing this it will not be necessary to defend the French revolution in any respect. Admitting we perceived the government as formed by the constituting assembly, to contain in it the latent seeds of danger to the king; that the embryo principles, which have since produced such deadly fruit, lay then open to our discriminating eye.—Let it then be considered, that this dangerous government was voluntarily submitted to our revision. When the French nation proffered us the office of mediator, we could, without violating the law of nations, without insulting the independency of a great nation, have then pointed out the defects in a new established government. We might then have advised the rooting out any germinating seeds of danger to the king, and the new formed government; our recommendation would have come with propriety, for it was requested; our interference would then have had weight, for it was in a critical moment, when the limited monarchy was threatened from adverse quarters. On the one hand it was threatened with destruction by the invading armies in support of the ancient despotism, and on the other by the powerful republican party, in opposition to whom the limited monarchy had been established. The friends of the then existing government, would, doubtless, have been desirous to have listened to our friendly council, and then have guarded the state from those threatened dangers, and themselves from Prussian prisons. Enemies as they were to the ancient despotism, yet were they anxious to support that limited authority of the monarch, which the constituting assembly had deemed expedient. But Mr. Pitt contends, that " by the law of nations, we have a right to interfere in the concerns of other countries, so far as to oblige

them

them to establish a form of government and terminate anarchy." How stands the fact even compared with his own principle? France, when threatened with invasion by the combined armies, was possessed of a government, which Mr. Pitt acknowledges to have had apparently the concurrence of the people. This government was threatened by a foreign force, and a domestic faction; the one would naturally operate to increase the other. At this critical period we are called on to mediate, to endeavour, by accommodating the pretensions of the adverse parties, to give permanency to this government, and prevent that anarchy which threatened to arise from this hostile attack, and, the necessary result of anarchy, the destruction of the king: we refuse to interfere; we decline, though solicited, to take any measure to prevent this anarchy, and we suffer it to take place, with its unavoidable consequence, the death of the king; and then make this anarchy, which we refused to prevent, a pretence for joining in the hostile attack, and thereby perpetuate the evils we ought to have prevented; and now avenge the death of the king of France, though we declined taking any measures for his preservation.'

After all, it is a strange kind of humanity, which, to revenge the death of *one* man, deliberately signs the death warrant of *millions*.

The real Grounds of the present War with France. By John Bowles, Esq. 8vo. 2s. Debrett. 1793.

These *real* Grounds, when extracted from the heap of verbiage in which they are involved, may be reduced to the following: 1. 'That the distinguished feature of the French revolution has been to subvert all legitimate authority.' This in the first place must be a *false* assertion, because (however the French may have erred as to the means) in wishing to establish a *constitution* founded on the general interest and consent of the nation, they certainly wished to establish a *truly legitimate authority*. 2. Mr. Bowles speaks of the 'sympathetic sensibility' which actuates those worthy and immaculate characters, the emperor of Germany, the empress of Russia, and the king of Prussia, on this occasion. 3. He insists that the accession of territory already made by France threatens to destroy the *balance of Europe*. 4. He adduces the decree of fraternal assistance to every nation which wishes to recover its liberty; and, 5. Though last, not least, Messrs. Frost and Co's addresses to the convention!!!

These are what Mr. Bowles calls 'solid and satisfactory grounds for consolation' under the horrors and calamities of war; and he proceeds to assure us that 'our interest in the contest is closely connected' with that of the combined despots!!!

If the good sense of the people of England is to be imposed on by such reasonings as these, we are utterly mistaken in our estimate of the understandings of our countrymen; and if the advocates

tates for ministry have no better to alledge, it would become them to be silent.

Mr. Bowles is a commissioner of bankrupts—We hope therefore that in his next edition he will not fail to insist on the present unprecedented increase of bankruptcies as an infallible reason for the continuation of hostilities.

An Examination of Mr. Paine's Writings. By William Fox. 8vo.
3d. Whieldon and Butterworth. 1793.

We have ever thought that Mr. Paine's plans for the pensioning the poor, &c. &c. were more specious than solid; and we were convinced, from our knowledge of the conduct of almost all existing public charities, that it was impossible to prevent such establishments being converted into mere jobs. The sensible writer before us takes up this strong ground in replying to Mr. Paine. In opposition to his assertions he proves the national debt to be a real and oppressive grievance, and that to lessen this burden, that is, the burden of taxes, would be a more effectual and salutary mode of providing for the poor than by granting them pensions.

On the same principles he reprobates Mr. Paine's attempt to contemn and trample on the landed interest of this country, which he proves is by no means deserving of the harsh epithets which Mr. Paine bestows upon it; and evinces, that on the other hand every other great class of property stands in the same predicament, and that every monied man, who accumulates wealth by the mere employment of his capital, is as much a *drone* in society, as the country gentleman who subsists on his estate without any degree of personal labour.

A Pennyworth of Truth from Thomas Bull to his Brother John. Folio.
1d. Carpenter. 1793.

When we first cast our eyes over this publication, we had our suspicions that some wag of a Jacobin had undertaken to burlesque the late measures in favour of government, and to inflame the minds of the common people, instead of appeasing them; and we were confirmed in this last opinion when we found the author asserting, that the people was that portion of the multitude who could first lay hold of the sword, and that they hanged and massacred the rest as they thought proper, &c. This we believe to be exactly the principle of Messrs. Marat, Robespierre, and company.

When, however, we saw that this strange farrago was adopted by the Crown and Anchor Association, we could no longer doubt that it was the production of some weak, but well-disposed person, and we then had our fears lest it might really injure the cause, it was meant to serve. For instance, it is not the way to conciliate the people to tell them that if they will not do as their masters bid them, 'their bodies will go to the gallows and their souls

to

to the devil.' The allusions to the Bible too are exactly such as any infidel would employ who meant to ridicule the holy Scriptures. From some other passages, that respecting the American war in particular, we could not help thinking that the author had been guilty of a misnomer. The error however was certainly less glaring than if he had called it 'A Pennyworth of Wisdom.' In few words—No man who reads our Journal will doubt our respect for the government and constitution; but we can say with great justice, to such writers as the present:

'Non tali auxilio, nec defensoribus istis,
Tempus eget' —

The Meditations of John Bull. Folio. 1d. Taylor.

There is not a more delicate task than writing for the populace; and yet from the Pennyworth of Truth, and the publication before us, it seems unfortunately to be the opinion of the Association at the Crown and Anchor, that it is a task to which any bungler is adequate. Common sense, if the writer had any, ought to have shewn him, that the impression made by the first paragraph in this publication was not to be effaced by afterwards drinking 'Damnation to Tom Paine.' The vulgarity and profaneness, indeed, of this paper would seem to indicate that it was the author's intention to cultivate and promote the loyalty of the people at the expence of their morals.

A general View of the actual Force and Resources of France, in January, 1793. To which is added, a Table, shewing the Depreciation of Assignats, arising from their Increase in Quantity. By W. Playfair. 8vo. 1s. 6d. Stockdale. 1793.

To form a just opinion of the state of France at the present crisis, is an object of no small importance, both to our own country and the allied powers on the continent. The author of this pamphlet declares, that he has opportunities of knowing facts which very few Englishmen can know. After specifying some facts, he asserts that there never was a time when France could send fewer men into the field, for any continuance of time, and supply them with necessaries, than at present; because in all the towns and villages, they want guards against each other; and because there is no order, no regularity, and no industry among the people at home, to supply those who are in the field. If the French force by land, be on these accounts greatly defective, the author endeavours to shew that the state of their finances is yet more unequal to the accumulated exigences of war. This subject he illustrates by calculating the diminution in value of the French assignats; but for the table relative to the enquiry, we must refer to the pamphlet. There is, however, on the whole, less reliance to be placed upon this

this pamphlet than if it came from an independent quarter, as it is evidently written for a particular purpose.

Important Facts, submitted to the Consideration of the People of England, with some Thoughts on the present Situation of Public Affairs. By J. Spencer Colepeper, Esq. 8vo. 1s. Owen. 1793.

The object of this author is to expose the fallacy of the political principles contained in the ' Rights of Man ;' and to shew the danger arising to public liberty from the ambitious designs of the French.

Speech of the Right Hon. William Pitt, on the King's Message, which was delivered in the House of Commons, on Friday, Feb. 1, 1793. 8vo. 1s. Owen. 1793.

This Speech had, as usual, been originally published in the newspapers, but is perhaps given more accurately in the present edition. It contains the minister's sentiments on the conduct of the national convention, and displays that smooth and fluent strain of eloquence for which he never fails of being distinguished in parliamentary debates.

An Appeal to Men against Paine's Rights of Man. In Two Parts. By W. Leavelyn. 8vo. 1s. Evans. 1793.

Accept, reader, the following specimen of this elegant performance :

' You tell us that the vocabulary of Adam contains no such animal as a duke.—Animal ! O fy !—great sinner !—None such to be found there ! Astonishing ! Where have you been ? What vocabulary have you read ? I can find many dukes there, and can shew you how to do the same. Trace the line of Adam down to Genesis seventeenth chapter, and you will find it said by the creator, that Abraham should be the father of kings : that his son Ishmael should be the father of twelve princes ; and in chapter thirty-sixth, that his grandson Esau, had a very numerous family of dukes, registered by their names : and that there had been many dukes in Seir before he settled there. Is this ignorance real, or affected ? You say that no ideas of any sort connect themselves with these titles in the mind. How can you say so ? Every one with the word king, connects the idea of one who holds the reins of government, and sits at the helm to direct the motions of the state. Prince and duke, both signify leaders and conductors of others, lordship signifies headship and superintendency. But I need not inform, for you do, and must know these things.'

A Letter to a Foreign Nobleman, on the present Situation of France, with Respect to the other States of Europe. By F. C. Piëtet, Citizen of Geneva. 8vo. 2s. 6d. Hookham and Carpenter. 1793.

France at present affords a picture of public calamity and dis-

traction, painful to the eye of humanity. The author of this Letter appears to be well informed on the subject, and to agree, in general, with the opinion of M. Necker, who has treated of French affairs with distinguished ability *. M. Picet observes, that if ever an exact account can be obtained of the number and value of confiscated estates, the enormous mass of capital which this operation has thrown into the hands of the national convention, will appear so astonishing, as to exceed any idea that can now be formed of its probable amount.

Danger of an Invasion from France, as it is believed that no Irish Papist will serve on Board the King's Ships. 8vo. 1s. Ridgway. 1793.

The danger which this author anticipates, is founded upon a report, said to be current in some parts of Ireland, that no Roman Catholic sailor will serve on board the fleet, even in the defence of his country. We believe, however, that such a report has not the smallest foundation in truth; and that it is only disseminated in the present pamphlet for political purposes.

An Inquiry into the Grounds of political Difference which are supposed to exist among some of the Members of the Whig Party. 8vo. 1s. 6d. Ridgway. 1793.

The political differences in opinion, ascribed by this author to the whig party, involve not only various considerations respecting a reform in parliament, and in other departments, but even a total change of the established constitution of the country. That there really exist some individuals who are inclined to a subversion of the present happy form of government, seems not to be questioned; but that men who hold such principles should be ranked amongst the whig party is, at least, questionable. The author expresses his disapprobation of such sentiments; but he wishes for perseverance in prosecuting a plan of reform.

Sentiments on a War with France. 8vo. 1s. Flexney. 1793.

This is one of the hireling scribblers who have contributed to bring the country into its present situation.

Village Politics. Addressed to all the Mechanics, Journeymen, and Day Labourers in Great Britain. By Will Chip, a Country Carpenter. 12mo. 2d. Rivingtons. 1793.

This little production consists of a dialogue between Jack Anvil, the blacksmith, and Tom Hod, the mason, on the new political doctrines of liberty, equality, and the rights of man. The subjects are treated with plain good sense, and a degree of humour, which may afford some entertainment, as well as information, to

* See his Treatise on the Executive Power, reviewed in our Journal for Dec. 1792, p. 419.

all the mechanics, journeymen, and day-labourers in Great Britain, to whom the pamphlet is addressed.

Public Prosperity; or, Arguments in Support of a lately-projected Plan for raising six Millions Sterling, and for employing that Sum on Loans to necessitous and industrious Persons. 8vo. 1s. Debrett. 1793.

The former account of this Plan, which seems to reconcile in its composition the highest degree of benevolence with general utility, was noticed in our Review about a twelvemonth ago. The author, Mr. Becket, has now reprinted it, for the purpose of more extensive communication, and continues to urge the adoption of it by many forcible arguments.

A fourth Dialogue concerning Liberty; containing an Exposition of the Falsity of the first and leading Principles of the present Revolutionists in Europe. By Jackson Barwis, Esq. 8vo. 1s. Debrett. 1793.

We noticed the three first Dialogues in our forty-first volume, and the fourth is not deficient in good sense, though it has nothing of novelty to recommend it. The following are favourable specimens :

‘ Do you then think *the people* incapable of forming constitutions, and of erecting governments, and of directing, regulating, and controuling them, so as may prove most for their own interest and happiness ?

‘ You know, answered he, that the words, *the people*, we have already proved to be *falsely* applied as representatives of *impossible* ideas of unity. But if, by the *people*, you mean those who constitute the greater body of every nation (with the exception of a few individuals) certainly they are *naturally incapable* of comprehending the general interests of mankind, or of forming just constitutions, or of duly executing the great functions of political governments, with that energy and address which is necessary to their own prosperity and felicity.’

‘ It requires, replied he, but very little observation, to perceive the *natural inequality* of mankind in all their faculties of body and mind. It is too evident to admit of a moment’s doubt. It is also as clearly evident, that the exertion of their faculties, in all their numerous inequalities, must be productive of proportional unequal effects; consequently, no idea of equality, in those respects, can in their nature exist. The only inequality, therefore, that can be admitted, and certainly that ought to be admitted, is that they are created under the *same laws* of their nature universally; and that they are *equally entitled* to the *use and exercise* of their corporeal and mental faculties in all their various degrees, from the lowest to the highest, *with the utmost freedom*; restrained only by a due

due regard to the non-infringement of the freedom of each other: and the perfection of political laws, for the same reasons, doubtless is, that they operate equally on all men of the same nation, with the most impartial justice.'

A Loyal Address to the People of England; on that guileful, insinuating Assertion, which the Enemies to our internal Peace, the Agents of Sedition, are diligently propagating, 'That England has no Constitution.' By the Rev. J. Parker. 4to. 1s. Robinsons. 1793.

The avowed object of this Address is to refute the assertion, lately advanced, 'that England has no constitution.' An assertion which very few credited when it was made, and which at present there needs no argument to refute.

Reply to the Sermon preached before the Lords Spiritual and Temporal, on Wednesday, January 30th, 1793, by Samuel, Lord Bishop of St. David's. 8vo. 1s. Ridgway. 1793.

Our duty as Reviewers compelled us to notice the Bishop of St. David's Sermon; but we never should have thought of framing a formal answer to a production so futile and inconsistent. Whenever the bishop comes before us in any other capacity we shall pay him every attention which candour asks at our hands, or which justice warrants; but in politics we have asserted, and we think proved, that he is a child; and, without any Reply, we are persuaded he must appear so to every man of sense who peruses his sermon.

The present pamphlet, though deficient neither in shrewdness nor ingenuity, is in the opposite extreme to the sermon; and, much as we hold in detestation the ridiculous assertors of arbitrary government, and the right divine of kings; we are too firmly attached to the real rights of man, to the immutable principles of justice and humanity, to admit of a justification of the gross violations of those principles which have been committed in France; and with respect to the death of the king, though we are far from questioning the supreme authority of nations to enact laws for their own government, and to chuse their own governors, and cashier them for misconduct; yet, to try and condemn any man by an *ex post facto* law, and even in the face of a law actually existing, is the summit of injustice, and must be universally execrated by every good man. The evidence against the late king of France was also very imperfect and inconclusive; and to condemn a man upon such evidence was neither more nor less than *murder*. These we are persuaded are sound principles, and however the violent of both parties may exclaim against us, yet we have no doubt but they will wear better, and in the end more creditably than either the new-modelled Jacobitism of Dr. H. or the outrageous republicanism of Thomas Paine and the author before us.

Report of the Committee of General Defence on the Dispositions of the British Government towards France, and on the Measures to be taken. Addressed to the National Convention of France, in the Sitting of January 12, 1793, the second Year of the Republic. Also the second Report on a Declaration of a War with England. By J. P. Brissot. 8vo. 1s. Ridgway. 1793.

The first of these is the Report of the Committee of General Defence on the Dispositions of the British Government towards France, and on the Measures to be taken; and the second Report is on a Declaration of War with England. They both discover a degree of precipitancy in the national convention, unless we suppose them to have been acquainted with some circumstances which have never been explained to us.—To the translation of the Reports from the French, are added the protests entered upon the journals of the house of lords against a war with France, by the marquis of Lansdown, the earl of Lauderdale, and the earl of Derby.

R E L I G I O U S, &c.

Letters to the Rev. Viceimus Knox, D. D. Occasioned by his Reflections on Unitarian Christians in his Advertisement, prefixed to a Volume of his Sermons lately published. By John Disney, D. D. F. S. A. 8vo. 1s. Johnson. 1792.

If we censured Dr. Knox for involving himself unnecessarily in controversy, we cannot much applaud his adversary for his promptness in taking up the gauntlet.—Both have evinced, we think, some degree of captiousness. The one in needlessly making an allusion to the Unitarians, in his advertisement to a book which was wholly unconnected with the subject; and the other in commencing a controversy on such slight grounds.

We object greatly, indeed, to the mode in which the Unitarian controversy has been carried on lately by both parties. The subject is too grave to be treated in squibs and pamphlets. As it is a speculation of considerable depth, subtlety, and difficulty, it should never be treated of but at full length, and in the grave and solemn manner which it deserves. On the other hand, appeals to the populace, in the manner in which some have made them, are calculated only to create in them a distrust in the whole of revelation; and we suspect have been more successful in converting the profligate part of society especially to Atheism, than to Unitarianism. The personal asperity too, which has intermixed in these contests, has been exceedingly disgraceful; and, we believe, injurious both to the writers and the cause which they defended.—We do not except either party from this censure.

Another circumstance of blame, which attaches to the Unitarian party alone, is their blending together subjects which have no natural connexion. The question respecting the person of Jesus Christ

Christ has been strangely involved with the question respecting the expediency of religious establishments, though we are unable to discover the remotest connexion! On the contrary, we are satisfied that the establishment of this country might become Unitarian, and still retain its utility as an institution for the moral instruction of the people; and, on the other hand, it is well known that there are many persons who are at the same time most firmly attached to the doctrine of the Trinity, and violently hostile to every form of church government.

The questions therefore ought to be kept distinct. The one is a question to be argued on the general ground of expediency—while the doctrine of the Trinity is only to be examined upon scriptural grounds. On this subject we are ready to pay the most dispassionate attention to the arguments of any Unitarian, though, we confess, we have never yet seen the very strong and direct texts of Scripture, upon which that doctrine rests, explained to our satisfaction on Unitarian principles.

It is but justice to add, that Dr. Disney writes in good humour, and intersperses his controversy with some pleasant anecdotes, with one of which we shall conclude this article.

‘ It has been related by common fame, that a certain English gentleman passing near Ferney called upon Voltaire, and announcing to him his intended rout to Rome, jocularly asked the philosopher, whether he had any commands for the pope, to whom he had letters of introduction. Voltaire answered; “ When you see the pope, present my respects to him, and tell him, I shall think myself much obliged to him, if he will send me the eyes and ears of his inquisitor-general.” The gentleman is said to have pursued his journey, and in a conference with his holiness, whom he found to be a pleasant good-tempered man, did not fail to deliver the message he had in charge, pretty much in the manner he received it. Clément, with great good sense and equal wit replied, “ The philosopher has a mind to be pleasant with an old man, and if you return by Ferney, I desire you will make my proper compliments to him, and assure him that I should have been very glad to have obliged him in his request, if it had been in my power, but tell him from me, that the inquisitor-general of Rome has had neither eyes nor ears since Ganganelli has been pope.”

Free Remarks; occasioned by the Letters of John Disney, D. D.

F. S. A. to Viceimus Knox, D. D. By Henry Barry Peacock.

8vo. 1s. 6d. Pridden, 1792.

The general object of this pamphlet is to persuade the writers on controverted points of religion to mutual charity and forbearance; but there is nothing in either the matter or the style to entitle it to particular notice.

A Sermon preached in Lambeth Chapel, on Sunday, December 2d, 1792. At the Consecration of the Right Rev. William Buller, D. D. Lord Bishop of Exeter. Printed by the Command of the Archbishop of Canterbury. By John Sturges, LL. D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 4to. 1s. Cadell. 1792.

The benefits arising from subordination in civil offices; the utility of religious establishments; the necessity of a distinction of ranks, and distribution of offices in the church, and the expediency of the exercise of a prompt and effective episcopal authority on the subject of residence, are the leading topics touched upon in this discourse. These topics are discussed with brevity, but with great ability. On the subject of the residence of the clergy, Dr. Sturges thus remarks.

‘ If I might venture to select an instance, in which there seems in the present times to be a want of sufficient power in the governors of our church to controul its ministers, I should name the residence of the clergy. It is confessedly a matter of great importance; the due discharge of their functions, and the effect of these on the congregations committed to their care, are intimately connected with it. It is not, that the law of the land is silent on the subject of residence, or wanting in severity to enforce it; but it is hardly ever employed to obtain a more regular and punctual performance of religious services, or to amend the manners of a parish by recalling its own pastor to his duty, being for the most part only resorted to as an instrument of mean resentment and private malice. A liberal man, whatever may be his opinion of a non-resident incumbent, will not descend to levy on him the pecuniary penalties inflicted by the law. This is in its nature a rigid, inflexible rule; it cannot adjust itself to circumstances, comply with occasions, or admit distinctions; it pronounces its judgment generally and indiscriminately. What seems wanting in this case is the considerate and paternal, yet prompt and effective authority of the bishop to make these discriminations; such a power should be discretionary, to enforce the general rule where it is proper, where it is not proper to relax it.

‘ The expediency of the rule itself is obvious, and in most cases uncontested. That a clergyman should himself perform the duty, which he has solemnly undertaken to perform.’

‘ But when the duties of the absentee are well provided for, when he himself is well employed, there are certainly cases continually occurring, which deserve indulgence. Many innocent and laudable motives of health, of domestic economy and private convenience (especially where families are large and circumstances contracted) make it extremely desirable for a clergyman to be permitted to live in a situation different from that, in which his professional lot happens to be cast. And the situation wherein it is

is cast may not be that, to which his temper or abilities are best adapted; this is often a matter not of selection, but of chance; he may be elsewhere employed to more advantage; his talents may be worthy of a better station, than an obscure and inconsiderable village. His own field may be a contracted or barren spot, on which his industry and skill would be almost thrown away; whereas if he were permitted to cultivate the more extended and fertile land of his neighbour, he might raise from it an abundant and useful produce.'

The subject is pursued through the remainder of the discourse, and a variety of considerations are suggested, which, if judiciously enforced, could not fail to produce the most beneficial effects.

A Review of the chief Difficulties in the Gospel History relating to our Lord's Resurrection. By William Newcome, D. D. Bishop of Waterford. 4to. 6d. Marchbank, Dublin. 1792.

The bishop here retracts some errors into which he lapsed in his Greek Harmony. He adopts Dr. Benson's hypothesis as satisfactory, and shews that by properly harmonising the Evangelists, every difficulty concerning our Lord's resurrection is entirely removed, and with it the objections of ancient and modern unbelievers.

An impartial Statement of the Scripture Doctrine, in respect of civil Government, and the Duties of Subjects. By T. Scot. 12mo. 2d. Johnson. 1792.

A contemptible catchpenny.

A Discourse, preached on Sunday, December 30, 1792, at the Parish Church of Kenton. By the Rev. R. Polwhele. 8vo. 1s. Dilly. 1793.

This is a very loyal Discourse. The haste with which it was professedly composed, will apologise for a few inaccuracies, and the situation of a preacher must prevent recondite research. The sermon is certainly in some places too trite, and the political views are not always correct.

A Sermon preached at St. Chad's Church, in Shrewsbury, on Wednesday, January 30, 1793. By T. Stedman, M. A. 8vo. 6d. Longman. 1793.

Sermons on this memorable day are again become objects of public attention. We are sorry for the cause, and truly sorry for the effect. It is tender ground, which few have steadiness enough to tread, without tottering on the brink of a precipice, and at least exciting our apprehensions from the danger of a fall.

A Sermon, preached in the Parish Church of St. Lawrence Jewry, before the Right Hon. the Lord Mayor, Aldermen, Sheriffs, and the Liveries of the several Companies of the City of London, on Saturday the 29th of September, 1792, previously to the Election of a Lord Mayor for the Year ensuing. By the Rev. W. Lucas, M. A. Chaplain to his Lordship. 8vo. 1s. Robinsons. 1792. In this discourse Mr. Lucas (from 2 Chron. c. 19. v. 6, 7.) has deli-

delineated the office and duties of the magistracy, and has enforced the necessity of decency, order and regularity in the affairs of government, both on the part of the governors and the governed.—We are happy to find, by a decree of the court prefixed to the Sermon, that his labours have not been altogether unrewarded, and that his audience bore testimony to his merit.

An Address humbly designed to promote a religious Revival amongst the general Baptists. By John Evans, A. M. 12mo. 4d. Johnson. 1793.

Pious, benevolent, and affectionate—But the title! ‘ Religious Revival !’ is an affected phrase, though supported by a similar one in our Catechism.

P O E T I C A L.

An Address in Verse, to the Author of the Poetical and Philosophical Essay on the French Revolution. 4to. 1s. Owen. 1793.

The present lines are addressed to Mr. C***T**y, the supposed author of the poetical and philosophical Essay. They are, however, not remarkable either for their poetry or their wit, as the following specimen, which consists of the very best lines in the poem, will sufficiently testify.

‘ O holy Liberty ! (ye saints excuse
 This epithet in the enthusiast muse,
 Who yet a novice in your atheist lore
 Clings to fanatic terms she learn’d of yore,
 Who has not yet completely purg’d her thought,
 Of all the nurse and all the priest had taught,
 So weak to think vice asks correction’s rod,
 So uninform’d as to believe in God,))
 O holy Liberty ! to mortals giv’n
 The first, the fairest boon of parent heav’n,
 Whose absence wraps the fairest scene in gloom,
 Whose genial presence bids the desert bloom,
 Say have our eyes, deceiv’d, thy image trac’d
 Thro’ paths by heroes and by patriots grac’d;
 Chiefs who by godlike deeds sought godlike fame,
 Virtue their means, and public good their aim ?
 Were these but senseless fools by dullness bred,
 Pillows for active vice to rest the head ? ’

Innovation a Poem. Addressed to the Right. Hon. Edmund Burke.
By G. Lethieullier Schoen, Esq. 4to. 2s. Stockdale. 1793.

Mr. Schoen is an advocate for our present happy constitution, and consequently inimical to those who attempt to disseminate discontent among the lower classes of society, by propagating those levelling principles which have reduced France to a state of anarchy and

and discord ; and the miseries of which he describes with more spirit and strength than perspicuity.

A Poetical Epistle to the British Incendiaries, &c. By Jonathan Slow, D.D. F.R.S. 4to. 1s. 6d. Symonds. 1793.

This advice to the Jacobin quidnuncs displays, like some works which we lately examined, no little dexterity in bringing hard words into rhyme ; and the author might have shone in the difficults nugae of the bouts rimez. We do not, however, see any very striking merit in the attempt or execution—Some of the first lines are by much the best.

‘ Ye sparks ! and shining citizens ! whose views
Seem so intent on politics and news !
Anxious to hear what strokes our patriots say
Are struck by Bournonville, or Bourdonnaye,
Whose every private, into skirmish led,
Is an Achilles, or a Diomed :
Burning to know which hero enter’d first in
The deadly breach, Egalité or Custine,
Without the consequence of either sinking,
Who’re both of equal dignity—in drinking :
Great generals, though war was ne’er their trade ;
Brave officers—perhaps, by brandy made :
From morn to night impatient for the courier,
To swallow all the bombast of Dumourier,
Who, with the raging love of arms inspir’d,
Keeps female aides-de-camp, like men attir’d :
Uncertain which to hold command is aptest,
The general—or his noted barber Baptiste,
Who with fresh ardour led to the affray,
Faith ! a whole army—which had run away ;
Then was dispatch’d to his new-fangled court,
To make his own—incredible report,
Where he was so much mumbled, hugg’d, and kiss’d,
He must by some of them have been bop—fs’d,
And, after two hours hawking snuff, and spitting,
Was begg’d to take—the honour of a sitting.’

Anti-Gallimania. Sketch of the Alarm ; or, John Bull in Hysterics. An Heroi-Comic Poem, with Notes, &c. including Mr. Bull’s subsequent Speech at one of the Associations. 4to. 2s. Owen. 1792.

The plan of this little poem is taken from the Rolliad, for it is only a sketch of the Alarm. It might have afforded much entertaining description, and lively satire ; but the execution is not equal to the design.

Casino; a Mock-Heroic Poem, dedicated by Permission to her Grace the Duchess of Bolton, to which is added, an Appendix containing the Laws of the Game of Casino, and Rules and Directions for playing it. 4to. 2s. 6d. Bell. 1792.

— Amphora cæpit

Institui, currente rotâ cur urceus exit?

The author wished to write a mock-heroic, and it has degenerated into a miserable didactic poem—Ecce signum.

‘ Eleven points are in each game contained,
’Tis mine to shew how best those points are gain’d,
Whoe’er of cards have the majority,
For their success may score the number three.’

Tidi dum tidi di.

Of this fashionable game, the rules are related afterwards in prose, with some perspicuity and propriety. In short, had the poetry been omitted, and the form been suitable, we should have recommended them to be bound with Hoyle—a par nobile fratum.

The Levellers; or, Satan’s Privy-Council. A Pasquinade, in three Cantos. The Author, Hugh Hudibras, Esq. 4to. 1s. Printed for the Author. 1793.

The modern Pasquin, among the enemies of administration, abuses some of its friends, though changed and altered from what they were. We hope that the author has his reward, as there is but little probability of his receiving it from the sale of his pamphlet.

M I S C E L L A N E O U S.

Considerations on the Case of the confined Debtors in this Kingdom.
By C.W. Johnson. 8vo. 1s. 6d. Stewart. 1793.

These Considerations relate, almost entirely, to the impolicy, injustice, and severity of long imprisonment for debt. This is doubtless a subject which merits the regret of every person of humanity; and nothing is so much wanted to complete the excellence of the constitution, as some regulation which might operate towards the relief of the unfortunate, without affording protection to the fraudulent creditor.

The Fugitive of Folly; intended as a representative Sketch of the Progress of Error, from Youth to Manhood: in a Miniature of Modern Manners, with Hints for the Regulation of the Police, &c.
By T. Thoughtless, Junior, Esq. 12mo. 2s. Adams. 1793.

This little work seems to have been intended to describe different sources of error in youth, and the various decoys spread to mislead the unwary. Such a description might have been useful; but the present ‘Fugitive,’ has not retained reflection enough for it. His life is an unconnected farrago of rhapsody and absurdity.



A P P E N D I X

TO THE

SEVENTH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

FOREIGN ARTICLES.

Dissertation sur les Variétés Naturelles, qui caractérisent la Physionomie des Hommes des divers Climats & des differens Ages, avec une Maniere nouvelle de Deffiner toutes sortes de Têtes avec la plus grande Exactitude ; ouvrage posthume de Pierre Camper, traduit du Hollandois, par H. J. Jansen. On y a joint une Dissertation du même Auteur sur la meilleure Forme de Souliers. 4to. Paris.

A Dissertation on the natural Varieties which characterize the Physiognomy of Men in different Ages and Climates, with a new Manner of designing all Kinds of Portraits with the greatest Exactness ; a posthumous Work of P. Camper. Translated from the Dutch, by J. Jansen. To which is added, by the same Author, a Dissertation on the best Form of Shoes.

WE formerly noticed this work concisely, with a design of returning to it ; but various circumstances have hitherto prevented the execution of the intention. We have been since at some loss to distinguish between two rival translations, which lie before us, the one that of which we have copied the title, and the other by M. Quatremere D'Isjonval, in quarto also, published at Utrecht. We shall only mention one ground of preference, which is the addition of the Dissertation on the best form of shoes. The translation of M. Jansen possesses, however, some other advantages, both of accuracy and elegance.

The varieties of the human species have been particularly noticed by Buffon ; and Le Cat's Treatise on the colour of the human skin, has added to our knowledge in this respect. In a more abstracted view, Crousaz, Hutcheson, and father André, have well distinguished the different modes of beauty, which

discriminated the various species of men, as well as the different orders of architecture ; but the physical proofs of the causes of these varieties, and geometrical rules to demonstrate them, were still wanting. Anatomists and naturalists, in almost every age and country, have contributed their information to distinguish the different kinds, but they were not accurate in their descriptions, and failed in the causes which they assigned for the varieties. Our author has consequently been a great benefactor to naturalists, to speculative enquirers, as well as to painters and modellers, who will learn most accurately the corporeal structure, which distinguishes men of different æras, ages and climates. There is a difference in æras, as the manner of life of the ancients differed from that of the moderns, and must have influenced their characters, temperaments and habits ; there is a farther difference in ages, for a hero and a gladiator appear strong at sixteen, and a young Hercules may appear as nervous as a man of thirty, without any additional size of limbs ; and lastly, there is a difference proceeding from climates, as the heat and cold only affect the nerves, the skin, and the general habit. Customs have also some effect, but not the great influence which has been supposed, as we shall more particularly explain.

The Greek artists, who formed the Pythian Apollo, the Antinous, and the Farnese Hercules, must have been acquainted with these varieties ; but they have been neglected in modern times. Those who have drawn the Wise Men of the East, have painted them black, with European features, and can only distinguish the African from the American by a crocodile or an elephant, by a plume of feathers or a stalk of the tobacco plant.

This work has many of the little inaccuracies of a posthumous publication, not quite finished by its author ; but it contains views no less comprehensive than acute, reflections equally deep and ingenious. Our author shews us the train that he pursued from the first bud of the idea, which was suggested by the difference in the features and colour of the blacks on the coast of Africa, and those from the East Indies. He follows the progress of his knowledge, and gives some judicious remarks on the different engravings of antique heads. ‘ I learn, says he, that Albert Durer, having acquired a bad habit of looking at objects with two eyes at once, represented them larger than natural, from whence I discovered that a painter ought not only to design, but model, in order to acquire an exact and fundamental idea of every object. A certain knowledge of the method of seeing is equally necessary, and I shall show in a particular dissertation on the fine ideal, that it is only necessary to banish some optical defects, which arise from vision itself, and from refraction. The artist, therefore, to succeed, should have always in view the following passage of Lysippus

— ‘ it is necessary to make the heads less than in the ancient statues, the bodies more slender and less succulent, to make the figures taller and not to represent men as they are, but as they appear to our imagination.’ — In the Grecian faces, notwithstanding the imposing air of beauty they possess, the facial line, which we shall soon describe, was the same as ours ; but, as he proceeded in his acquisitions, and could compare different heads, he approached nearer to his present system ; we shall now employ Mr. Camper’s own words.

‘ From the moment I possessed the skull of a Kalmuck and a negro, I had nothing more at heart than to compare them with the skulls of an European and of an ape. This comparison showed me, that (supposing the head placed horizontally, guided by the direction of the zygomatic process) ‘ a certain line, drawn as a tangent to the curves of the forehead and upper lips, shows the difference between various nations, and points out the agreement between the head of a negro and an ape *. Drawing with care a copy of some of these faces, on an horizontal line, I drew the facial lines, marking the angle they make with the horizontal line of the base. When the features were thrown beyond (to the left of) the facial line, I had an antient head, when they fell behind it, the head of a negro. If the line was still more oblique, it was the facial line of an ape ; if still more so, that of a dog ; and it was still more oblique in a woodcock.’

The first chapter on the distinguishing characters of the features of the principal nations on the earth, is the most important. M. Camper shows, that there are such distinguishing traits, and particularly points out what we had formerly occasion to notice in our review of Dr. Smith’s Dissertation on the Species of Mankind, viz. the opinion of some persons that the black colour does not depend on the heat of the sun. It is well known, that the colour of the skin depends on the reticular membrane ; but M. Camper informs us, that he has seen various instances of Moorish, Italian, and Dutch women ; who, though apparently white, had the reticular membrane more or less black and tawney. Even during pregnancy, it has sometimes assumed a blacker colour, than in the inhabitants of the coast of Angola. Our author mentions one instance of this kind ; and there are others in Le Cat. Yet he admits that the sun has great influence ; and that it is not only adequate to produce the tawney but the black hue. These arguments are chiefly adduced to show that no distinction of species can be drawn from a difference of

* We have endeavoured to render this description as clear as we can, and have consequently been a little more explicit than the author in this passage. Our readers will understand what we mean by *the facial line*, if on any head they lay a ruler contiguous to the curve of the forehead and of the upper lip, and by its means draw a line.

colour : we admit the conclusion ; and we are further of opinion, that whatever distinctions fantastical philosophers may pretend to see in the form of the skull, or the frame of the body ; nature, reason, and history (sacred and profane) assure us that there is but one species of man. But we proceed with our author.

The Kalmucks, when compared with the beautiful antique heads, are the ugliest of men. The face is absolutely flat, and there is a disproportioned distance between the cheek bones : the nose is so flat that it is easy to look into the throat through the nostrils. Their eyes are close, the lips large, and the under lip projecting ; the forehead and chin narrow and pointed. They greatly resemble the Siamese, described by La Loubiere.

The Chinese are described by Buffon, as distinguished by a large round face, small eyes, and thick eye-brows. Our author did not find the nose particularly small, but the orbits of the eyes are very close, oblique at the bottom, and on the whole a little elevated ; the cheek bones projecting, without being very large. The upper-jaw bone, from the bottom of the nose to the roots of the teeth, exactly resembling that of the inhabitants of Otaheite, is not very long. They are consequently different from the Kalmucks, and the upper lip cannot be large. The inhabitants of Celebes, the Chinese, the Otaheitans, and all the women born in Asia of English or Dutch parents, whom M. Camper has been able to examine, have the upper jaw of a much larger size than the inhabitants of any other country.

Our author in a more particular examination of a Chinese face, found the facial line make an angle of 75° . The orbits are less in height than in length, while in Europeans they are round. This seems to give the Chinese their serious air, as the aperture of the eye-lids must be lengthened. The upper jaw does not project much, and the lips cannot consequently be very thick. The lower jaw approaches in shape that of an ourang outan, or ape.

The whole contour of the head of a Chinese and Otaheitan is exactly alike ; and our author thinks the latter must have been a colony of Chinese, or perhaps derived from the same origin. The Moluccese have not the angle of the lower jaw so large as the Chinese ; but the upper jaw projects as much as a negro's or a Kalmuck's.

The Jews are a very distinct race, and M. Camper has not been able very accurately to ascertain the characteristics. Mr. West supposed it to consist in the aquiline curve of the nose. This may be of some service ; and, in this respect, they resemble the inhabitants of the Mogul empire. But it is slight, and by no means a peculiar distinction ; consequently it is of lit-

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tle service. The Kalmuck, therefore, may be an example of all the Asiatic heads, from Siberia to New Zealand, and of the Americans, perhaps as far down as Nootka Sound *. The head of an European is a model for those also of Turkey, Persia, the largest portion of Arabia, so far as Indostan. The head of a negro of Angola, will be an example of the inhabitants of Africa; the Hottentots, who completely resemble the negros in their formation, the Caffres and the Malegasses. The Moluccese seem to combine the African with the American character. The skull of the Caribb, if not owing to the influence of custom, will be an exception to each. We have formerly noticed its peculiar flatness of front, the cavity of the parietal bones, and the raised vertex.

The second chapter is on the physical causes of the different forms of heads. M. Camper adduces the opinions of different authors, who attribute the peculiar colours and shapes to the effects of climates, nourishment, the manners and customs of different nations. Somewhat, it is admitted, may be attributed to this source, but by no means the considerable and constant variety. In a negro foetus of six months, the peculiarities were distinguishable.

The third chapter contains ‘physical observations on the various traits, when examined in profile of the heads of apes, ourang-outangs, negros and other nations, rising in the scale to the antient heads.’ Apes, our author observes, are, in every view, quadrupeds; and if we look for the animals, nearest allied to them, they are dogs rather than men. They resemble negros, indeed, in having their eyes near together, the nose small and flat, the upper lip projecting; but they differ in their general conformation, and those more important organs, in the formation of which nature seldom wanders. If the facial line, drawn as we have described, makes an angle with the horizontal line of above 100 degrees, it begins to grow monstrous; and, to give a greater angle, the head must resemble that of a child labouring under an hydrocephalus. Yet the Grecian artists have chosen this maximum, while the Roman painters have preferred the angle of 95°, the effect of which is not equally pleasing. The facial line of a negro makes an angle of 70°; and, between 70 and 100, is consequently the scale of the human head: the facial lines of an ape and a dog make lesser angles; and, in the woodcock, the angle is so small, that the lines are almost parallel.

The fourth chapter is on ‘the differences of the facial line, and the changes that necessarily result from them.’ We know

* M. Camper examined at Oxford in 1785, the head of a native of Nootka Sound, and found it similar to that of an Otaheitan.

not how to pursue M. Camper in this disquisition, without the assistance of plates, or going too far into anatomical disquisitions. Some of the observations we may select. The upper jaw of the Kalmuck is very flat: the faces of the Asiatics and Africans are, on the same account, flat. The antients, who copied them, seem to have softened this deformity; but their faces, particularly that of the Apollo, are flatter than those of the Europeans. When the occipital hole is far backward, and the chin falls forward, the vertebræ of the neck are necessarily shorter, the shoulders raised on account of the length of the clavicles. This is the case in ourang-outangs, in deformed people, and may have given occasion to the fable of the Acephali. The head of the Kalmuck falls from this cause most forward; that of a negro falls backward: the European, and heads of the antique statues, are more accurately ballanced, though the latter fall more forward than the former, a defect compensated by the length of the neck.

The fifth chapter contains 'physical observations on the difference of features considered in front.' These we find ourselves utterly unable to abridge. The 'physical explanation of the difference of features,' will furnish us with some remarks. From the structure of the head, our author observes, all the peculiarities of the features follow. From the direction of the upper jaw, the teeth of the negroes must be placed obliquely forward, the upper lip must be larger, and the lower lip brought forward to meet it. The nose must appear to fall back horizontally, as it connects the projecting jaw, with the bones of the head which are behind. The size of the nostrils is, of course, accommodated to the bony aperture in the skull. While we attribute the flatness of the nose, in part, to their being carried on the backs of their mothers, in early infancy, and the curve of their legs to their being early employed in disproportioned labour, yet enough is proved to show that nature has also formed a pointed distinction in their structure. The variation of the features of the Kalmucks, the Chinese, and Siamese, may be explained on the same foundation. If, as some authors assert, the heads are flattened by art, why are not the effects of this art seen on the other parts of the head? The head of a Kalmuck is larger than ours, and their bodies smaller, from whence they cannot preserve their æquilibrium, without bringing their knees forward, as we do, when we carry a burden on our heads. Our heads make one seventh or one eighth of the length of our bodies, while those of the Kalmucks, Laplanders, Brasiliens, &c. usually amount to $\frac{1}{6}$ of their height. Our men and women have also their legs and thighs very large, in proportion to their stature, so that their walk is not so brisk and steady, as those whose legs are smaller, and at a less distance.

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The antients, in this respect, regarded the character of the God they represented. In the Farnese Hercules, the size is to the depth as 12 to $8\frac{1}{2}$: in the Pythian Apollo, as 9 to 7; in the Antinous as 10 to $8\frac{1}{2}$. Albert Durer gives the proportion as 9 to 5. The usual proportion of women is as 12 to 7; yet that observed in the Medicean Venus, is as 11 to $8\frac{1}{2}$.

We must reserve the rest of these Dissertations for another opportunity.

Tableaux de la Révolution Françoise; ou, Collection de Quarante Huit Gravures, représentant les Événements principaux qui ont eu lieu en France, depuis la Transformation des Etats Généraux en Assemblée Nationale, le 20 Juin 1789.

Pictures of the French Revolution; or a Collection of Forty-eight Prints, representing the principal Events which have taken place in France, since the Transformation of the States-General into a National Assembly on the 20th of June 1789. Folio. Vol. I. Consisting of twelve Numbers, 24 Prints. Paris. Edwards, London.

THIS magnificent work, printed with the types of Didot, is embellished with engravings of great elegance and animation. The description is drawn up by an able hand, and not only illustrates the prints, but gives a clear, though somewhat too democratic, detail of the chief facts in this singular revolution. Many of these facts being as yet imperfectly known in this country, we presume that our readers will not be displeased to see a particular account of this work.

In the Introduction, the causes which particularly led to the French revolution are investigated; but as our readers must be tired with the numerous writings on this surprising event, we shall pass them over, after barely remarking that the influence of the Encyclopedie, and its doctrines, is particularly held out to view in this Introduction; perhaps written by one of the authors concerned in that famous dictionary.

Plate I. represents the oath taken by the national assembly in the Jeu de Paume at Versailles, the 20th of June 1789, not to separate till it had formed a constitution for France.

Plate II. delineates the deliverance of some of the French guards, confined in the Abbey of St. Germain. These guards having favoured the cause of the people, and being the first soldiers who supported that cause, deservedly attract notice in reviewing the revolution. A few banditti had before plundered the house of Reveillon, a rich merchant; but this deliverance of the French guards was the first act of the Parisian populace against the government.

Plate III. The motion made at the Palais Royal by Camille Desmoulins, that the people should prepare and arm against the court, which was about to have recourse to force, on the 12th of July 1789. Necker had just been dismissed. Desmoulins, a young author, imparted the tidings to an innumerable crowd, in the following short harangue, delivered from a table in the square of the Palais Royal, the resort of all the idle people in Paris, and the very centre and focus of the revolution.

‘ Citizens, there is not a moment to lose. I am just arrived from Versailles : Necker is dismissed : this dismissal is the warning bell of the St. Bartholomew of the patriots : this evening all the Swiss and German battalions will leave the Champ de Mars to cut our throats. There is but one resource left ; to arm, and to take a cockade, that we may know each other.’ The orator proceeds himself to ‘ mention that tears rushed into his eyes, and that he spoke with an action which he could neither again represent nor describe. His motion was received with infinite applause. One called out what colour would you advise ? Chuse, said Desmoulins ; will you have green, the colour of hope ; or the blue of Cincinnatus, the colour of American liberty and democracy ?’ Voices arose, green the colour of hope. ‘ Then I exclaimed, friends the signal is given : behold the spies and satellites of police who stare me in the face. I shall at least not fall into their hands alive. Then drawing two pistols from my pocket, I said, let all the citizens imitate me. I descended half stifled with embraces, some pressed me to their hearts, others bedewed me with their tears. A citizen of Toulouse, fearing for my life, never abandoned me. Meanwhile, green ribbon was brought, I put some in my hat, and gave the remainder to those around me.’

Such was the first signal of liberty. Desmoulins, a fanciful writer, confesses his natural pusillanimity, but says it was unaccountably done away, on this great occasion, by the magnanimous thoughts inspired by freedom,

Plate IV. The Parisian populace cause the opera-house, (along with the other public places), to be shut up, on Necker’s dismissal. The aristocrats rejoicing on this occasion, and crowding the public places, the people proceeded to evacuate and shut them up.

Plate V. The busts of Orleans and Necker carried in triumph by the populace, who were attacked by a detachment of dragoons in the square of Louis XV. and some killed.

Plate VI. the French guards saving M. du Chatelet, their colonel, from the popular fury : with much generosity, for their colonel was very severe to his soldiers.

Plate VII. The prince of Lambesc entering the Thuilleries on the 12th of July 1789. A part of the mob, which attended the busts of Orleans and Necker, having fled into the Thuilleries, was followed by the prince de Lambesc, at the head of a detachment of the Royal-Allemand, a foreign regiment of cavalry. The prince wounded an innocent old man, and spread such an alarm among the crowd then walking in the gardens, it being Sunday, as threw great additional unpopularity on the government; which seems through the whole of the revolution to have acted under an instinct of self-destruction, as the people acted by a surprising instinct of self-preservation, unguided by any counsels.

Plate VIII. The encounter of the French guards with some of the Royal Allemand regiment, on the 12th of July. A detachment of the latter having insulted one of the barracks of the former, the French guards turned out, and slew two of their opponents.

Plate IX. The troops stationed at the Champ de Mars departing to proceed to the square of Louis XV. the 12th of July 1789. This expedition was ineffectual to curb the disorders of Paris, as the troops refused to fire upon the people.

Plate X. The Barriere de la Conference burnt the same day. A number of robbers took the opportunity of the public confusion to ravage and plunder. Among others this elegant building was delivered to the flames; and two admirable statues of Normandy and Bretagne, to which provinces the route through this barrier lay, were destroyed.

Plate XI. The populace watching Paris. This city, being at once deprived of every species of police, was in danger of becoming the prey of banditti, when the people, by an instantaneous enthusiasm, became its protectors, and men and women, rudely armed, patroled the streets.

Plate XII. The pillage of St. Lazare, on the 13th of July 1789. While, at the extremity of every suburb, the barriets were in flames, a troop of robbers assembled at Mont Martre, and determined to pillage this religious house, which they executed. But a detachment of the French guards arriving, a great slaughter of the robbers ensued.

Plate XIII. The seizure of arms at the Garde-Meuble, on Monday the 13th of July. In this grand edifice were preserved, among antique dresses, furniture, jewels, &c. many sets of arms, chiefly curious from their antiquity, or from being in use among distant nations. The return of the group from this expedition, was ludicrous and picturesque, as they had shared among them arms of all ages and countries. Some proposed to burn the edifice, as belonging to the king, but a voice

voice arising ‘No, all belongs to the nation,’ the design was instantly abandoned. Though five or six thousand pervaded the mansion, containing to the value of two millions sterling, in tapestry, furniture, curiosities, jewels, &c. &c. not an article was missing, and some next morning returned the arms they had seized, as useless. A poor artisan, shewing with pride, a sword of Henry IV. with a rude iron handle, he was offered an elegant sword and a louis d’or in exchange; no, said he, your sword is the more beautiful, but it is not that of the good Henry.

Plate XIV. The seizure of arms at the Invalides, 14th July. This was a far more important enterprize than the former, the arms seized being sufficient for thirty thousand men, besides twelve cannons, which that very evening were led against the Bastille.

Plate XV. The death of M. de Flesselles, provost of the merchants of Paris, 14th of July. This gentleman shewing more favour to government than to the people, was shot with a pistol immediately on taking the Bastille. This plate had better have appeared after the two next.

Plate XVI. The capture of the Bastille, 14th July 1789. We need not dwell on this incident, already so well known, but shall insert two little anecdotes. A young girl, in an uniform of a soldier, fought by her lover’s side; one of the wounded assailants ran back crying, ‘I die, but hold out my friends you will take it.’ The chief name among the assailants was Elie; next to him stand Hulin, Tournai, Arné, Reole, Cholat.

Plate XVII. The death of De Launay, the governor of the Bastille. A well known event.

Plate XVIII. The night between the 14th and 15th July. This print represents the populace marching amid illuminated houses.

Plate XIX. The cannons of Paris conveyed to Monmartre, to defend the capital against Broglio’s army, the 15th July.

Plate XX. The king’s arrival at the Hotel-de-Ville, 17th July. This benevolent monarch now came to comply with the wishes of a people, about to be free—about to stain their freedom with his innocent blood.

Plate XXI. The death of Foulon, 22d July. Our author, though a warm democrat, regrets the bloody scenes that followed the revolution, and even the death of this infamous character, who had acquired immense wealth by the basest means, and was so noted for his hatred of the people, that he is accused of having said that grass was good enough for them to eat. He had fled in terror from his own country house, his tenants

tenants holding him in supreme detestation, and after spreading a report of his death by means of his servants, he had taken refuge in the villa of M. de Sartine. That gentleman having fled, Foulon was seized by the vassals of his host, loaded with a bundle of grass, a wreath of nettles around his neck, a crown of thistles on his head, and thus conducted to Paris, amid hisses and execrations, at a cart's-tail, in the heat of the day, having now and then some vinegar mixt with pepper to drink. Being brought to the Place de Greve, some one called out *a la lanterne*, the first time that fatal cry was heard, and his execution followed. His head was put on a pike, and carried through the city, particularly into the square called the Palais Royal, the chief scene of these trophies.

‘ Perhaps no other place in the universe presented, at that epoch, and particularly on that day, an assemblage of contrasts more strange, striking, and monstrous. He who writes these lines, and who happened to be present at the fight, preserves, after three years, the most unimpaired remembrance of it. Imagine to yourself, at nine o’clock at night, in this garden, surrounded with houses unequally illuminated, amid alleys enlightened with lamps placed at the foot of the trees; under two or three tents, set up for the reception of those who chose to take refreshments, converse or amuse themselves; imagine to yourself all ages, all ranks, both sexes, all costume blended and confounded, without concern or apprehension, for danger was no more; soldiers of all classes speaking of their late exploits; young women speaking of shows and pleasures; Parisian national guards with bayonets, though as yet without uniform; reapers with scythes and hooks, citizens, well drest, conversing with them; the laugh of folly beside a political conversation; here the recital of a murder, there the chant of a ballad; propositions of debauchery adjoining to the declamation of a maker of motions. In six minutes you might suppose yourself in an ale-house, in a ball, in a fair, in a seraglio, in a camp. Amidst this disorder, and the astonishment which it excited, I know not what confusion of ideas recalled at once to the mind Athens and Constantinople, Sybaris and Algiers. Of a sudden a new noise is heard: it is that of a drum: it commands silence. Two torches arise, and attract all eyes. What a sight! A livid and bloody head amid the horrible gleam! A man who goes before, and cries, with a lugubrious voice, Make way for the justice of the people! The spectators who gaze in profound silence! At twenty paces behind the patrols of the night, in uniform, passing with indifference, and beating a retreat, through this multitude, astonished to see an appearance of public order amid this destruction of all social

focial order, witnessed by the hideous spoils now carried about with impunity !

Plate XXII. The solemn service at the church of St. Jaques-l'Hopital, on the 5th of August 1789, in honour of those slain at the siege of the Bastille, the sermon being preached by the abbé Fauchet. The following is a striking passage of this sermon. ‘ It must be said aloud, and even in our churches, that philosophy alone has revived human nature, recreated the human mind, and again given a heart to society. Humanity was extinguished by servitude : it is revived by the thinking powers. It has sought into itself, and has there found freedom. Philosophers ye have thought, and we return you thanks. Representatives of your country, ye have excited our courage, and we bless you. Citizens of Paris, my generous brethren, ye have raised the standard of freedom, glory be to you ! And ye, intrepid victims, who have devoted yourselves for the happiness of your country, ah ! enjoy in heaven, with the tears of our gratitude, the reward of your victory ! ’

Plate XXIII. represents the stoppage of a boat full of powder, on the 6th of August ; an event of little moment.

Plate XXIV. The cannons taken from Chantilly, and conveyed to Paris, on the 9th of August.

Mémoires de la Minorité de Louis XV. Par J. B. Massillon, Evêque de Clermont, &c. Paris. 8vo. Buisson. 1792.

Memoirs of the Minority of Louis XV. By J. B. Massillon, Bishop of Clermont, &c.

THE celebrity of the author of these Memoirs, (which, so far as we can judge, are genuine), will of course excite the public attention. There is not, however, much eloquence displayed in the composition ; and perhaps the judgment of the author is best shewn in his detailing facts in that plain simple style, which presents them in their genuine hue, while the gaudy colours of declamation rather tend to obscure, than to adorn.

Prefixt is an account of the life and writings of Massillon, and particularly of the political opinions, developed by that great orator, in his noted sermon of the Petit Carême, preached at the Thuilleries in the presence of Louis XV. then a minor. John Baptist Massillon was the son of a notary of Hières in Provence, was born in 1663, and entered in 1681, into the congregation of the Oratoire. In this society, famous for the philosophers and literati which it nurtured, he adopted principles of taste and eloquence, along with those of liberty and Christian philosophy. He soon became a distinguished preacher in a new style, the pathetic and sentimental ; while Bour-

Bourdaloue was the preacher of reason and logic, Bossuet of warm imagination, Flechier of ingenuity and wit. In modern times, La Tour du Pin, la Neuville, Poulle, Maury, have deserved attention, but never have been able to rival the above mentioned masters.

The editor then proceeds to point out the connection between eloquence and liberty; and to develope the free sentiments of Massillon, as displayed in the sermon of the Petit Carême. The sagacity of the orator's views, and the boldness with which he paints the manners of the courtiers, do him great honour. 'The great,' says he, 'would be useless upon the earth, if there were no poor, nor unfortunate: they only owe their elevation to public occasions; and, far from the people being made for them, they owe their existence to the people. What a dreadful providence, if all the multitude of mankind were only placed on this earth, to serve the pleasures of a few happy individuals!—All that is real in their greatness is the use which they ought to make of it, in favour of those who suffer: this is the only genuine distinction which God has implanted in them; they are but the ministers of his goodness and providence; and they lose the right and title, which make them great, when they wish only to exist for themselves.' His address to the king, who was present with the splendour of his court, is spirited and grand. 'Sire, if the poison of ambition reach and infect the heart of the prince, if the sovereign, forgetting that he is the protector of the public tranquillity, prefer his own glory to the love and safety of his people; if he be more desirous of conquering provinces, than of reigning over hearts; if it appear to him more glorious to be the destroyer of his neighbours, than the father of his people; if the sorrow and desolation of his subjects be the only song of joy * which accompanies his victories; if he employ, for his own interest only, a power solely given him for the happiness of those he governs; in a word, if he be a king for the misery of mankind alone; and, like the monarch of Babylon, wish to raise the impious statue, the idol of his greatness, on the tears and ruins of states and nations. Great God! what a scourge for the earth! What a gift dost thou present to mortals in thy wrath, in appointing such a master over them!' What a picture of Louis XIV.! In another passage our bold orator thus addresses his sovereign. 'It is not the monarch, it is the law, fire, which ought to reign over the people; you are only its minister, and chief depositary.'

We shall not follow the editor through the remainder of a

* Our translation is verbal: for the propriety of this expression we are not answerable.

long preface, almost wholly occupied in displaying the free spirit of Massillon's sermons. He concludes with pointing out the absurdity of the numerous theological works, which swarm in the French libraries; and ironically advises to send to the court of Spain, all the lives of saints; to that of Portugal the mystical writers; to that of Rome the other works of divinity, along with the declaration of Condorcet; and he observes that the books of genealogy and feudalism, would be a suitable present for the princes of Germany.

The work is addressed to the king, Louis XV. by whose direction it was undertaken. The author's preface will give the best idea of the design.

' There are, without doubt, facts in our modern history, which are prevented by authority from being delivered to the public consideration. It is, however, necessary to transmit the recital of them to those who shall be admitted into the secrets of government. They ought to be ignorant of nothing which may tend to the knowledge of mankind, and determine a prince or a statesman, when they find themselves in similar circumstances.'

' These considerations have assuredly induced your majesty to order me to form an historical selection of the anecdotes, and general affairs, concerning the minority. I ought in consequence, sire, to tell you the truth: to fail in that duty would be to render ones-self culpable.'

' I shall place before your eyes a chain of singular facts; and I shall delineate with the most exact truth, the portraits of the actors. Your majesty will perceive that I have praised but few, and blamed many; the cause is, that I have lived in a period when virtue seemed to shun splendour, and when too many vicious people have occupied places. I have laboured for you only; and God forbid that I should desire to deceive you, sire, in a work of which truth is the sole merit, and the sole ornament.'

As this is an interesting work, we shall beg leave somewhat to extend our account of it. The first chapter concerns the state of the French court before Louis the XIV. and the latter government of that monarch.

' One of the means, which had lent the most credit to the duke of Burgundy with the king, was the conduct of the duchess of Burgundy. She caressed Louis XIV. who loved much to be caressed, and who had really for her much attachment: he had granted her particular distinctions, as, for example, that of sometimes having a place at his small table at dinner. The joy which she shewed upon these occasions, and the kind of triumph which she exhibited, persuaded the king that she felt the value of being near him, and nothing flattered so much

much the self-love of that prince. The greatest kings are not exempt from these weaknesses; although, in the late monarch, this was less a defect, than a studied art to render the courtier more attentive to please him.

‘ Much has been said on the sudden and premature death of the father, of the mother, of the child, whom one instant, so to speak, tore from us. Extraordinary and forced causes have been alledged; and no scruple has been made to name the duke of Noailles, as the author of this misfortune, at the instigation of the duke of Orleans.

‘ I believe this is a mere calumny. The duke of Orleans was indeed suspected of ambition, but I believe that he was incapable of being the murderer of his masters; this was not in his character, nor an effect of his principles. We have not seen him, during his regency, authorise any atrocious deed, and rarely are we contented with one trial: some new instances commonly discover the hand which instigated the first.’

In the second chapter, an account is given of the situation of the foreign and domestic affairs of France, at the time of the death of Louis XIV.

‘ Notwithstanding the re-establishment of peace, England still preserved much distrust against France; and lord Stair, the English ambassador, conducted himself here with a haughtiness and arrogance, which the minister of a power entirely reconciled, would never have shewn. This was no subject of astonishment. Queen Anne was dead: her ministers, and her favourites, who had the chief concern in the peace, were attacked by the party which prevailed on the accession of George I. the elector of Hanover, to the English throne; and the English ministry imagined that we meditated new projects, particularly when they saw us employed in repairing Mardyke.

‘ It was, indeed, true that the late king lamented every day the sacrifice of Dunkirk; and it was true that he wished to supply the loss by some other port, and that of Mardyke would be more valuable. Louis XIV. consulted some persons on this occasion, who told him, that in fact, the designs, which he meditated on this subject, were not in opposition to the letter of the treaty, but attacked its spirit. I doubt whether he would ever have consented to the demolition.

‘ This prince besides had a kind of antipathy against the English: he personally hated Stair, and could hardly support his presence. What would he have thought if he could have witnessed the countenance of that minister, and the discourses which he held in the gallery of Versailles, during the last moments of the king? He insulted without discretion the misfortunes

fortunes of France; and he could not have spoken otherwise, if on the morrow he were to have placed his master on its vacant throne.'

Our able author, in his third chapter, proceeds to commence his account of the regency of the duke of Orleans, a man whose crimes were thought insurmountable, till far exceeded in our times by those of his descendant. The fourth chapter presents the consequent operations of the regency; the connections between France and England, which, as Massillon represents them, were so strong, that the court of St. James' was as powerful at Paris as at London; the aspiring views of the infamous Abbé, afterwards cardinal, Dubois; and his elevation.

The system of Law forms the subject of the next chapter.

The propositions of John Law for the establishment of a bank, after having been once rejected by the advice of the duke de Noailles, had at last been accepted at the close of the year 1716. It was not a new project, and Law had for a long time sought to establish himself in France. He had been known there soon after the peace of Ryswick, in a journey which he then made to Paris, where he had some conferences with the duke of Orleans, then duke of Chartres; he there saw M. de Chamillard, and M. Rouillé du Coudray. In a second journey, which Mr. Law performed into France, the abbé de Thesut introduced him to M. Desmarets; they held together several conferences, which ended in nothing. Law some years after having the honour to become known, at Neufchatel, to the prince of Conti, grandfather of the present, he used his interference to transmit his projects to the duke of Burgundy, who examined them, but did not approve of them. Law came a third time into France, not expecting to make any stay, but the duke of Orleans engaged him to remain at Paris.

As we have lately had an opportunity of developing this famous scheme of Law, we shall hasten to other subjects.

In the sixth chapter the king's education forms the chief feature. It was erroneous or neglected, as usual with that of princes. Our author, in the ensuing chapter, narrates the dispute between the princes of the blood, and the natural, but legitimated, sons of Louis XIV. which terminated in favour of the former. The next chapter resumes the consideration of foreign affairs.

Cardinal Alberoni, persuaded that diversions in war are only powerful in proportion as they proceed from a distance, had proposed to the Swedish king to carry the war into Norway; thence to pass the sea into the north of Great Britain, to assemble the friends of the pretender, and the

par-

partisans which Spain had secretly secured there, and to operate in England a general revolution. The success of such an enterprize, under such a leader as Charles XII. was infallible; and the memory of it would have past to posterity, as that of the grandest project which policy ever brought to birth. For this purpose nothing was so important as to sacrifice all, in order to conciliate the czar and Charles. This was the object of our councils, though we did not ourselves know the grand project which we thereby facilitated.

‘ What a difference in the system of Europe ! We should have been delivered from the chains which the abbé Dubois had formed, and England would have become dependent on us ; Spain would have given law at once to the emperor and England ; Sweden would have remained powerful, and in a condition to form the balance of the North ; the electorate of Hanover would have been reduced to a great degree of weakness ; and perhaps, without interfering ourselves, we should have placed upon the throne of England a lawful prince, whom all the power of Louis XIV. had not been able to establish there. The conclusion of the quadruple alliance, and its necessary consequences, produced quite the contrary effect.’

In chapter IX. our author details the changes in the French ministry, the interior affairs of the kingdom, and those of Bretagne in particular. The following narrates the cause of the war between Spain and France ; and the conspiracy of Cellamare, the Spanish ambassador in France, with some great men of the latter country, to excite commotions against the regent. In chapter XI. the other domestic affairs are explained, the state of the ministry, and the continuation of the war with Spain.

‘ Perhaps it may be asked, if the abbé Dubois never took counsel from people of enlightened minds, and upright intentions ? He demanded it, heard it ; never followed it. Dubois had always a decisive object, which was to please the English ; this did not arise from gratitude for the services which they had done him, but because they were still necessary to him for other views, which occupied his attention.

‘ His prostitution to them exceeded all bounds. All the dispatches were read to them, the most essential secrets revealed ; the best servant of the king, if not devoted to England, was sacrificed ; and it will not be saying too much when we assert, that the English were then more powerful in France, than in those times when they occupied so great a part of it.’

‘ The commencement of the year 1720, gave a new rank to the abbé Dubois, who was named to the archbishopric of Cambray, vacant by the death of the abbé d’ Estrées. As

soon as the death of the latter was known, Dubois went to the palace of the duke of Orleans, to whom he was introduced by one of the chief valets-de-chambre, his most faithful spy. The company of Emilia, an opera girl, with whom the duke of Orleans then reposed, was not properly that in which an ecclesiastical see should have been assigned. Nevertheless it was at this moment that Orleans created Dubois archbishop of Cambray; and Emilia, and her charms, were called to witness the promise given.

Massillon, in his twelfth chapter, narrates the intrigues which led to the first project of the marriage of Louis XV. with an infanta of Spain. This project was partly carried into execution, as is well known; the princess came and resided some years in France; but not being agreeable to the young monarch, she was sent back, and the marriage was broken off. One great inducement with Orleans to form this match, was the marriage at the same time offered by Spain, of the prince of Asturias with Mademoiselle de Montpensier, daughter of the regent.

'The duke of Orleans was certainly pleased with this alliance. In the first place, a great honour thereby arose to his house; secondly, it was very important to him in regard to the connections between Spain and France, that there should be, betwixt him and the Spanish branch of Bourbon, a mutual confidence, founded on near ties of consanguinity. There was still, so to speak, a third reason of policy; but which the cardinal Dubois did not permit him to feel, which was, that this was the only mean of diminishing the weight of the chain which England had thrown over us.'

Chap. XIII. gives an account of the state of administration in the year 1722: and in the next we find an account of the exile of marshal de Villeroy, and of other state affairs.

Chap. XV. treats of the court of Rome, and of the constitution Unigenitus. The author points out, with great sagacity, the consequences of the dispute between the Jansenists and Molinists.

'This is a source of division, which may even proceed to the ruin of the state. If my enemy believe me a Jansenist, he will call himself a Molinist; I might tax with Jansenism a man whom I may wish to ruin. Such a liberty is a monster in a well-regulated state. I fear more such a disunion in the most powerful state, than the most bloody war: in the latter, victory decides; and the enemy, when overcome, is no longer to be dreaded; in the former, the enemy may be tired, but can never be overcome. In a word, two religions in a state, for in this light do outrageous Jansenists and Molinists consider

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the subject, will bring it sooner or later to ruin.' In fact, the universal contempt of the clergy, which led to its present degradation in France, was in part owing to their fury in such ridiculous disputes, and their total neglect of their real duty. The progress of philosophical fanaticism alone could never have effected such a change of sentiments in a whole nation.

Our liberal and ingenious bishop proceeds, in chap. XVI. to state the character and death of cardinal Dubois, the retreat of M. Le Blanc, the ministry of Breteuil, the death of the regent, &c. Of the next chapter, the ministry of the duke, afterwards prince of Condé, forms the subject. This ministry was, like the whole regency, the reign of women. Madame de Prye, mistress of the duke, (M. le Duc), ruled the affairs of state at her pleasure.—Chap. XVIII. details the affairs of Spain relative to France; the views of the Spanish queen in wishing to come into France; the abdication of Philip the Fifth of Spain; affairs at Rome; and intrigues of the French court.

' It is difficult to imagine what determined Philip V. to abdicate the throne. Those who are persuaded that this prince did nothing without the advice of his wife, and who knew that she loved to govern, pretended that their Catholic majesties wished to be at liberty to pass into France, as soon as they should hear of the death of the king. This opinion, which the public could not authenticate, is however true. This ambitious hope alone could prevent their Catholic majesties from repenting their retreat, as all those princes have done, who have inclined to quit their thrones to prepare for eternity. And it is very certain that, however profound the devotion of Philip V. might be, it would not have preserved him from the listlessness of retreat; and that this monarch was not determined on this occasion by the interests of his crown. He left it to a prince, young, without experience, surrounded by factions at a time when there still existed great affairs to be discussed, for which a king was required whose age might have been respected, and who might have been supposed to govern by himself. The Spanish queen lost nothing on this occasion; for, though retired to St. Ildephonso, she did not cease to govern. All the resolutions which appeared in public, clothed with the authority of the new king, were either determined at the court of St. Ildephonso, or by its advice. It was impossible that this posture of affairs could long subsist, or that it should not at the end lead to great inconveniences. It is even difficult to prevent domestic dissensions in such a case. Thus formerly, in Spain itself, Charles V. in his retreat, and Philip II. on the throne, were far from being on such amicable

terms as before : and, as to the nations, they are not so well governed, and the courtiers are less submissive.'

The death of Louis I. of Spain, and the sending back of the infanta, we shall pass over. Our author hesitates not to impute the death of Peter I. to his wife, the czarina, who thus prevented his revenge for an amour of her's which he had discovered. The negotiations for the marriage of Louis XV. are narrated. Among others,

' The czarina had offered her daughter, the princess Elizabeth, with the most inviting advantages in a political view ; but the birth had been too equivocal, her conduct too much suspected, and it could not be resolved upon to mingle the blood of France with a race barbarous or ignoble.

' At same time a very sensible course was pursued, which was to demand from George I. of England, one of the princesses, his grand-children. If the demand had succeeded, the evil would not have been great ; for, far from having formed too intimate an union, this marriage would perhaps have become in time a subject of distrust and distance between the two courts. Those who advised this step never believed that it would meet with any success ; but it might inspire sentiments of gratitude and sensibility in the heart of the English king, who was in truth a good and gallant gentleman, and prevent him from giving himself up to the advances of the courts of Vienna and Madrid united.

' It produced this effect : the king of England would have given one of his grand-daughters to his majesty, but his most faithful and best ministers having given him to understand that they could not, without a prevarication against the English laws, intermeddle with this negotiation, that monarch ever testified himself obliged to us for the proposal ; and what he felt, as the father of a family, facilitated much his future transactions with us, as a king.'

Massillon, in chap. XX. mentions the marriage of Louis XV. with Mary, daughter of Stanislaus, king of Poland; the foreign affairs, treaty of Hanover, and disgrace of the duke (prince) of Condé. The instructions given to the king concerning his marriage, are narrated with more freedom than is thought commonly to belong to the severe character of a dignitary of the church. The twenty-first, and last chapter, contains the conclusion and recapitulation of the work, the degradation of the French nation, and the means of removing it ; with the principles of a good government, or rather remarks on the duties of kings. But having already dwelt so long on this interesting volume, we shall only farther announce that, at the end, there is a curious historical fragment of Massillon, being a relation of the secret journey of Stanislaus, king of Poland, from

from Versailles to Warsaw, to regain his crown, Aug. 22.—Sept. 8. 1733. Some notes on the Memoirs, and an Index, are added.

Choix des Pierres Gravées du Cabinet Imperial des Antiques, représentées en XL Planches; décrites et expliquées, par M. L'Abbé Eckhel, Directeur de ce Cabinet, et Professeur des Antiquités en l'Université de Vienne. A Vienne en Autriche, de l'Imprimerie de Joseph Noble de Kurzbek, Libraire Imprimeur de la Cour. 1788. Large 4to.

A Selection of ancient Gems from the Imperial Cabinet, described and explained by Mr. Eckhel, &c. Sold in London by Edwards, Pall-mall. 3l. 13s. 6d. Boards.

THOUGH this work has been published for some years, yet the copies have but very recently reached this country. In a well-written Preface, the editor, Mr. Eckhel, already well known as a numismatic author, explains his design, and the manner of the execution. He justly expresses the extreme difficulty of finding artists capable of drawing and engraving from ancient productions with superlative exactness, and without mingling their own manner with the original. The great reputation of Bernard Picart seemed to secure praise to the prints of baron Stosch's gems, and yet they have been highly censured by M. de Gravelle, by Mariette, and others. The plates of M. de Gravelle's gems, which Mariette has highly praised, are disapproved by the editors of those of the duke of Orleans, and very justly. These editors also find too much of the manner of Bouchardon, in the gems published by Mariette, who had before blamed Peter Paul Rubens, and Pietro Sant Bartoli, for the same defect, in drawing and engraving those remains of ancient art. These reciprocal censures have put Mr. Eckhel much upon his guard, and he has been sedulously attentive to the exactness and fidelity of the artists employed. When the engraver has failed in those qualities, our editor honestly confesses the defect; as, for one instance, and we believe the only one, the head of Antinous. He proceeds to state that he has omitted all the trivial subjects, such as deities, emperors, &c. already often engraved; and all the indecent ones so common on ancient gems. The prolixity of Beger, and the dryness of M. de Gravelle, have been equally avoided; and we must say that this work is one of the most judicious of the kind, affording sufficient explanations without prolixity. We were, however, rather surprised to find the duke of Marlborough's gems mentioned but once, and that only to point out that a modern forgery had been mistaken for a production of ancient art. The following re-

marks we translate for the peculiar service of the antiquaries.

' I have, above all, abstained from hazarding unfounded conjectures; for if the subject be clear and known from mythology or history, it suffices to point it out in a few words: and if it be too ambiguous, or absolutely inexplicable, a defect very common in types, only arising from libertinism, mere imagination, superstition, and perhaps dreams; of what use can conjectures be, commonly vain and frivolous, in spite of the mass of erudition in which they are enveloped? One has often occasion to remark, with the marquis Maffei, ' the weakness of antiquaries, in attempting to refer every subject they attempt to explain to known articles of mythology, or to great historical events, and to engraft upon these, subjects often produced by mere caprice, or regarding individuals totally unknown to history.'

Mr. Eckhel concludes his judicious Preface with an apology for the defects of his French, a language in which he is little accustomed to write, and an acknowledgment to the baron de Locella, for correcting the style of his work, and other aids.

The work itself consists of only forty gems, mostly very large, engraved on forty plates, with the descriptions prefixed. As the subjects are few, and the book is likely to be confined to a small number of purchasers in this country, we shall give the reader a brief idea of the whole. They are mostly cameos.

The first plate represents the apotheosis of Augustus, from a large onyx, already published by different antiquaries. This gem is, perhaps, the finest in the world. Mr. Eckhel remarks that these large onyxes, of a peculiar kind and value, and now unknown, came, as appears from Pliny's Natural History, from the western parts of India, obscure to modern geography, but explored by the Greeks from their colony of Bactriana. In the description, it is mentioned that Germanicus has his left hand upon the pommel of the parazonium, but in the print it rather appears to be the bulla.

2. Augustus and Rome.

3. 4. The Roman eagle: reverse, an admirable head of Augustus.

5. Bust of Tiberius; somewhat uncertain: to us the face rather appears that of Germanicus.

6. Agrippina, wife of Germanicus.

7. The emperor Claudius, his wife Agrippina; his father and mother, Drusus and Antonia; rather erroneously called 'The emperor Claudius and his family.'

8. A head of Hadrian.

9. Antinous; a masterpiece, but the features ill-copied.

10. Ptolemy Philadelphus and Arsinoe, a precious remain of ancient Greek art. But the drawing in the original gem is defi-

deficient, the ear of Ptolemy being placed much too high. Such errors in drawing are not unfrequent in coins, and gems of undoubted antiquity.

11. Head of an unknown king.
12. Cybele : the hands and arms far too large.
13. Jupiter thundering, a singular gem of nine layers of brown and white, and of which the artist has judiciously availed himself. The attitude of the god, and the four horses in his car, are full of force and spirit.
14. Neptune, and other figures ; obscure.
15. A Nereid on a Triton.
16. Head of Apollo.
17. Apollo playing on his lyre.
18. A bust of Minerva, exquisitely rich and beautiful, the work of Aspasius on red jasper. The simplicity and naïveté of the countenance, chiefly arising from a beautiful and almost *living* peculiarity in the lips, little accord with the character of Minerva ; and this gem probably represents a real portrait, with the symbols of that goddess.
19. Minerva crowning Bacchus : reverse, a hero and his mistress, unknown.
20. Orestes killing his mother and her husband Egisthus.
21. Minerva deciding at the Areopagus in favour of Orestes.
22. A Bacchanalian subject.
23. 24. Bacchus and Ariadne.
25. A Bacchante.
26. 27. Hercules and Telephus.
28. Castor on one side, Pollux on the other : full lengths.
29. Psyche in sorrow, Cupid trying to comfort her with music.
30. Harpocrates, an amulet.
31. Head of Medusa. Mr. Eckhel justly praises the Greek profile on this, and other gems, consisting in a strait line from the top of the forehead to the tip of the nose. It is one of the strangest things in Lavater's desultory work, that he should be insensible to the peculiar charm of this physiognomy, and accuse it of stupidity and insensibility. But he had no opportunity of either seeing Greek women, or Greek works of art ; and has often decided rashly from meagre shades and bad prints.
32. Theseus conqueror of the Minotaur.
33. Phædra and Hippolytus. He faints on her discovering her incestuous passion, while she stands angry and abashed.
34. Jupiter and Leda.
35. The carrying off Helen by Theseus.

36. Protephilas and Laodamia. A beautiful gem, but somewhat immodest. Laodamia so much loved her slain husband, that she prevailed on the gods to permit him sometimes to revisit her from the shades. They are in dalliance, while Mercury awaits to convey him back.

37. Ulysses returned to Ithaca. He sits pensive, in his disguise of a beggar, while a feast is preparing for the suitors.

38. 39. Unknown heroes.

40. Helen, an ancient Greek gem. Our editor justly observes, that many remains of very ancient Greek art are mistaken for Etruscan.

Beisreibung der Ebene von Troja, mit einer Charte von dieser Landschaft, &c.

A Description of the Plain of Troy, with a Map of that Region, translated from the English; and illustrated with a Preface, Remarks, and Additions. By Mr. Councillor Heyne. 8vo. ♦ Leipzig. 1792.

THOUGH it should appear to be a deviation from our ordinary track, to advert to, in an express article, a German translation; yet as the knowledge of that language is extending itself amongst us, and as the book in question bears the impress of one of the first of scholars, we flatter ourselves that this notice of it will by no means be unacceptable, at least, to our classical readers.

In 1791, professor Dalzel, of Edinburgh, favoured the public with his publication of the Treatise before us *. To the Preface of that gentleman, Mr. Heyne, in his own, hath added a judicious and impartial critique of—a work this was materially designed to oppose—Wood's Essay on Homer, &c.; together with a brief account of what he himself hath done, and an intimation of what he wished to have done in the volume to follow. Lest, however, he should be censured for having thrust his sickle into another man's harvest, he is anxious to apprise the reader that his undertaking had the previous sanction both of Mr. Dalzel and the Royal Society of Edinburgh, as well as of M. Chevalier, the original author.

The judgment formed by Mr. Heyne concerning these researches, and in which we entirely concur, is that, though the sources of the Scamander are evinced by M. Chevalier to be near Bunarbashi, and the site of Troy in its vicinity; yet it is the reverse from clear, that the eminences, so fondly imagined to be barrows of Homer's heroes, are really such.

* See our Review, New Arrangement, vol. vi. p. 80.

Mr. Heyne has subjoined to the last chapter of the English work, some very curious and elaborate observations of his learned friend, counsellor Kaestner, *on the height and shadow of mount Athos*; and to these, an admirable disquisition of his own, *on the localities of the Iliad, in reference to Troy*.

We cannot help expressing our hope that professor Dalzel, for the benefit of his many readers who understand not German, will give, in their own language, by way of Appendix to his volume, all that is new in this.

It may be proper to add, that the translation into German, is not the work of Mr. Heyne himself; but of a promising young scholar, Mr. Dornedden, who has given in it a very advantageous specimen of his accuracy and taste.

Ola Gerhardi Tychsen de Numis Hebraicis Diatribe, qua simul ad nuperas Ill. Franc. Peregii Bayerii objectiones respondetur.

8vo. Rostochii. 1791.

And—

Editio altera castigatior, curante Thom. Firm. de Arteta. Madridi. 1792.

THIS celebrated orientalist, in the year 1779, published at Rostock and Leipzig, a tract in which he attempted to disprove the authenticity of the Jewish money, with inscriptions in the Samaritan character. To the objections contained in it, abbé Bayer, then about to bring forward his elegant work in defence of these coins, replied in his Preface. Professor Tychsen, who, from the present controversy, and other circumstances, appears to be one of the *irritabile genus*, being more than a little provoked, thought proper to vent his spleen in a manner not the most liberal. The abbé in his *Vindiciae* retorted with effect, and to that work this is an answer. The result is, that Mr. Tychsen has thought proper to shift his ground, and in consequence maintain a new hypothesis, upon which he plumes himself not a little. This is, the several coins he before maintained to be spurious, were the production of *Simon Barcochebas*, (or, as he is here styled, *Bencozibas*.) To this conclusion he has been led by some doubts of abbé Barthélémy, taken up, as we conceive, on a very insufficient foundation. But this question we are induced to hope will be satisfactorily discussed in a work, professedly on the subject, which has been some time looked for from Mr. Henley; and which, if we are not misinformed, has been announced by himself at the end of an *Essay* lately published toward a new edition and translation of *Tibullus*.

Zer-

Zerstreute Blätter von J. G. Herder. Vierte Sammlung. Gotha. 1792.

The scattered Leaves of J. G. Herder, a Fourth Collection.

THE learning, genius, and philosophic spirit, for which Mr. Herder is so conspicuous in his own country, and the daily extension of the German language amongst us, are circumstances that unitedly call for not only some notice of the volume here announced, but also of those connected with it.

The first, which was published at Gotha, in the year 1785, is introduced by a preface in form of dialogue, in which the contents of the volume are briefly descanted on. These are, I. Flowers culled from the Greek Anthology.—II. Remarks on the Greek Anthology, and particularly on the Greek Epigram.—III. Whether Painting or Music be the more perfect Art? A Discussion by the Muses presiding over each.—IV. Paramythien, composed from Grecian fable.—V. On the Transmigration of the Soul. Three Dialogues.—VI. Love and Selfishness. A Sequel to the Letters of Mr. Hemsterhuis on Desire.

Of the Second Collection, printed at the same place, in the following year, the contents are, after an illustrative Preface, I. Flowers culled from the Greek Anthology.—II. Remarks on the Greek Epigram, part the second.—III. Hyle: a first and second collection of small Greek compositions.—IV. Nemesis, an instructive Allegory.—V. How the Ancients personified Death: a sequel to Lessing's tract on the same subject.—VI. Gotthold Ephraim Lessing.

The third volume was published in 1787, and begins, like the first, with an introductory Dialogue, between Phædrus and Socrates, concerning the subjects to follow. These are, I. Imaginations and Dreams, in verse.—II. On Imagery, Invention, and Fable.—III. Leaves of Ancient Times, in three collections.—IV. On Persepolis, a conjecture.

A Prefatory Letter to the fourth Collection briefly touches on its subjects:—I. Flowers culled from the Eastern Poets.—II. Expression and Imagery, of the Orientals in particular: a Rhapsody.—III. On the Immortality of Man, a Lecture.—IV. and V. On the Monumental Remains of the Ancient World. Two Parts.—VI. Letters on an Eastern Drama. [Sacontala.]—VII. Thoughts of a Bramin, in verse.—VIII. Tithonus and Aurora.

Judging that a few specimens may not be unacceptable, we present our readers with the following:

‘ANAKREONS GRAB.

‘Um dich müsse mit vollen Beeren der frischeste Ephen
Grunen! Es müssen um dich schönere Blumen erzichen
Diese Purpurwiesen! Es strömen Ströme von Milch dir:
Ströme von süßen Wein dufte die Erde dir zu,
Dass noch deine Asche, dass deine Gebeine sich laben,
O Anakreon, wann Asche der Todten geniest.’

‘HERAKLITUS und DEMOKRITUS.

‘Heraklit, wie würdest du jetzt das Leben beweinen,
Kämst du wieder zurück in die geplagtere Welt!
Und Demokritus du, wie würdest jetzo du lachen,
Kämst du wieder zurück in die bethortere Welt!
Ich steh vor euch beyden und sinne, wie ich mit Weisheit
Jetzt bedauren und jetzt könne belachen die Welt.’

‘DIE SCHIFFARTH.

‘Eine gefährliche Schiffarth ist der Sterblichen Leben:
Oft ergreifet der Sturm unser gebrechliches Schiff,
Und das Glück an Ruder, es lenkt uns heiher und dorthin:
Zwischen Hoffen und Furcht schweben wir wechselnd umher.
Der hat glückliche Fahrt: unglückliche dieser und alle
Nimmt Ein Hafen zuletzt unter der Erde uns auf.’

It were easy to multiply extracts, with which those who are masters of German, could not fail to be pleased; but as Poetry must lose its charms to an English reader, in a prose translation, and as the Philosophical Disquisitions of our author are too abstruse to be taken by piece-meal, we will subjoin an abridgment of the *Conjecture on Persepolis*.

These ancient and magnificent ruins are thought by Mr. Herder not less worthy of attention than those of Egypt or Greece; whilst the number of thirteen hundred figures, distinctly visible upon them, afford ample scope for inquiry.

After exploding the hypothesis of count Caylus, in respect to the colossal figures, which he pretended were Egyptian, and referring them, instead, to the mountains of Kaf and the regions of Ghennistan, the author considers them as of the same class with the Simurgh or Anka, and those other imaginary creatures of the Peries and Divs.

It is obvious, from the fictions of the Eastern nations, that the figures of beasts were primarily chosen for the representatives of men and nations; and in the symbols of the earliest times mental and moral qualities could be no better expressed than by the discriminative qualities of animal nature. Under such forms Jacob characterised his sons, and Moses his nation.

tion. Thus the Reem, or Unicorn, is used by Balaam to exemplify the People he was compelled to bless; and by Job, to express irresistible strength. In Daniel, who was educated out of Palestine, and lived the best part of his life under Darius the Mede, and Cyrus the Persian, we find striking images of this kind appropriated to particular nations. Thus, the Lion falling on the Unicorn, or the King seizing and stabbing him, were figures which had a precise and determinate meaning.

As then the Unicorn stood for the *power of the state*, so the beast with wings represented the *wisdom*. His head being incircled by a diadem, indicates the fabulous animal on the mountain of Kaf, which spoke so many languages, and exercised supreme dominion. Accordingly, the best clue to the illustration of these figures may be found in the vision of Daniel, the fourth book of Ezra, or the Apocalypse of John. Al-Borak, on which Mahomed rode to Heaven, was of the same sort, and the offspring of ancient fiction. Hence *power* marks the outer, and *regal wisdom* the inner portal of the palace. The Zend-Avesta may be looked upon as a liturgical comment upon such figures, and contains the traditions concerning them of ancient times. Every one perusing it, must be struck at a Bull endowed with reason, and an animal, like an Afs, with six eyes, nine mouths, two ears, and a horn; as well as a bird that speaks the language of Heaven.

Passing on from these guardians of the palace to the figures within, the next inquiries are: who is intended by the celestial representation that constantly hovers over the distinguished personage? Who that personage thus distinguished? And who, the numerous attendants? — The former, from an accurate investigation and analogy, is determined to be the symbol of the Persian Divinity, with his essential attributes.—The person whom this symbol continually attends is ascertained by his tiara to be a king, and as the unanimous traditions of the Persians refer the erection of this structure to their most ancient and renowned sovereign Dshemschid, upon the basis Tahamurad had laid; so Dshemschid is the mythological sovereign here supposed. Hence his cup (i. e. the vessel of the Sun *) of wisdom, or mirror of the world, on whose surface

* *Dshiam*, a *cup*, and *Schid*, the *Sun*. Of this wonderful vessel many notices have been preserved through the Greeks. When Xerxes threw his golden cup, out of which he had offered a libation to the Sun, into the Hellespont, it was done, no doubt, to procure a favourable transit. Stesichorus has a direct reference to this mystical vessel, in application to the same element.

Αλιος δ' Υπεριωνίας δεκας εσκατεβαινε χρυσέον,
Οφρα δ' Ωκεανοι περασας
Αφικηθ' ιερας πολι βενθεα νυκτος ερεμιας.

See Causabon. Animadvers. in Athenaeum, p. 781. l. 41. and Eustath. ad Odyss. I. p. 1632. l. 21. REV.

he contemplated the face of nature, with all things hidden and future. His public entrance into Isthakar (Persepolis), he celebrated, according to report, when the sun entered the sign Aries, and with this entrance his æra began. Of course, the representations on these ruins are the royal histories of this ancient Persian, Solomon Dschemschid, the administration of his government, and his apotheosis. These views the subordinate accompaniments are shewn to subserve.

The third question, which respects his attendants, is no less satisfactorily answered. They are his servants and subjects, distinguished according to their different orders, and the gradations in society, instituted by him throughout the different provinces of his empire.

As Dschemschid's solemn entry into Isthaker was the grand festival which began the Persian æra, it was accounted also the anniversary of the world. The first day of every year was observed, in commemoration of the creation by Ormuzd, and as that on which his laws were given; accordingly, in imitation of him, his earthly representative was to appear as constituting kingdoms, and enjoying his works. Hence the figures in question were a public archive of this institution.

The next enquiries are: by whom these structures were reared? And whether for a palace or temple?—Common tradition styles them the canopy or residence of Dschemschid, and considers him as the builder. The ancient world in general placed its fame in buildings; witness the tower of Babel, and the pyramids of Egypt. Hence there is no reason to discard the account transmitted. Kings of the earliest ages were, like the patriarchs, noted for longevity. Thus Dschemschid is said to have lived seven hundred years. Now whether this were his family epoch, or that during which his institutions were observed, it would equally admit the existence of a conspicuous edifice to eternise his fame. The marble was on the spot, and reared in its quarry. If we pronounce, from the exertions of our days, what structures it were possible for the ancients to raise, or works execute, we should annihilate the pyramids of Egypt, with all the antiquities of Greece and Rome. From an ample discussion of various particulars, it is concluded, that the structures under consideration were evidently anterior to the time of Cyrus; and it is inferred, not only from the simplicity of the figures, their dress, &c. but also from the letters of the inscriptions, coeval with them, that these monuments were of a very remote origin, and probably of the time of the Pischiadans. The religious symbols, likewise, tend to the same conclusion. The accounts of the Persians, transmitted through Herodotus and other Greeks, are evidently too defective to be much relied on; no pretensions therefore

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therefore from this quarter will invalidate the positions before laid down. The injury which this palace sustained from the torch of Alexander, must have been very inconsiderable in comparison with what it has sustained from other causes. The hatred borne by Mahomedans to sculptured figures, and, perhaps, the concussions of an earthquake, have conspired to mutilate and shake asunder those stones which were impregnable to the blaze of a flambeau. Imperfect as these walls still are, enough of them remains to excite the veneration of the present age, and probably of ages to come.

For the understanding of this summary (as well indeed as the disquisition at large) it will be necessary to consult the prints of Persepolis in Kaempfer, Chardin, Le Brun, and Niebuhr; and we cannot but wish that some ingenious person could give a translation of Mr. Herder's tract, illustrating it with out-line copies of the plates referred to, at the same time adding, as notes, such passages from the Zend-Avesta, and the comments of Kleuker * upon them, as might be found proper to throw light on the work. It would, we think, well coincide with the plan of Mr. Maurice.

The third volume of Mr. Herder *on the Spirit of the Hebrew Poetry*, though long expected is still with-holden.

Vestigia Comitiorum apud Hungaros, &c.

Remains of Diets among the Hungarians, from the Origin of their Kingdom in Pannonia to the present Time, traced from Historians and Charters. By M. G. Kovachich. 8vo. Ofen, 1790.

THIS work, composed with great judgment and knowledge of the history of Hungary, is one of the best productions with which latter years have enriched this province of literature. In the Preface we clearly perceive how well the author knows the duties of an historian, when he treats those objects which relate to the political state of nations; and with what scrupulous exactness he has fulfilled these duties, as far as the obscurity which attends the transactions of the middle ages, and the regard due to his contemporaries, would admit.

He ascends to the diets under the dukes of Hungary. The first which he discovers, is the assembly of the states of Hungary in 884, in order to elect an hereditary duke, when the father of duke Arpad was raised to that dignity. He allows that the existence of this diet is rendered doubtful by the af-

* This inestimable treasure of Persian learning, contained in six vols. 4to. is the work of Johan Friedrich Kleuker, and was published at Riga and Leipzig in the years 1776, 1777, 1781, 1783.

sertion of an ancient historian, Constantine Porphyrogenitus, who says expressly, that Arpad was the first duke of Hungary; but as, notwithstanding, Mr. Kovachich finds some traces of this assembly of the states, he thinks that he ought not to omit making mention of it. He gives a particular account of the legislature ascribed to Stephen I. and of the decrees of Ladillas, and of Coloman: and proves that these princes had not, any more than other contemporary monarchs, the right of making new laws, this prerogative only belonging to the assemblies of the people. It is, however, allowed that the prince commonly prepared the articles, which were to be submitted to the examination and sanction of the states; but this he did with the participation of the bishops and grandees of the kingdom, as was commonly the practice of the same epoch in the western parts of Europe.

From a letter of pope Innocent III. in 1204, it appears that the king Emmeric, and his predecessors, had taken an oath of obedience to the Roman see; and that they had even engaged themselves to defend the rights and immunities of the church.

The famous decree of the year 1222, under the reign of Andrew II. a law on which the Hungarians found their privileges, is here explained in favour of all the nation, while some other writers have chosen to insinuate that these privileges only extended to the nobility. But the justice of our author's explanation is proved by another decree of the year 1231, which confirms the preceding, and in which the rights of the nation are still more clearly stated. This decree is here inserted at length, as well as several others which are of particular importance, or which had not yet been printed: as to the others, Mr. Kovachich only gives extracts, that he may not swell the volume.

The two decrees above mentioned did not prevent king Andrew, nor the grandees of the kingdom, from trampling under foot the rights of the people. New taxes were incessantly exacted to supply the expenditure of a scandalous luxury. In order to appease the public murmurs, the primate was obliged to thunder the anathema of the church, and soon a prince, deaf to the voice of reason, and to the groans of his subjects, was seen to tremble under the ecclesiastic rod: his letter to the papal legate shews the most humble repentance, and gives the most solemn promise of better conduct.

An edict of Bela IV. of the year 1267, confirms the two decrees of Andrew, and is here inserted entire.

After the extinction of the Arpad family, by the death of Andrew III. without children, commences a second period of the Hungarian history, during which that kingdom was go-

verned by princes of different families. The vacation of the throne furnished to the papal legate an opportunity of assuming a new prerogative, that of convoking the diet in spite of the protests of the palatine, to whom this office ought to have belonged. The act of election of Charles I. is among those which the author has thought proper to insert at length. But the troubles which agitated the kingdom, during the course of this second period, render its history extremely embroiled; and it is sometimes difficult to determine whether assemblies, called by such or such a party, deserved the name of diets. Whatever may be their nature, their decrees are at least clothed with all the forms necessary to warrant their authenticity; and in the introductions to these decrees, the states are arranged in the same classes, which have been maintained till our time.

The authority of the diet appears with so much splendour since the second decree of Sigismond I. in 1405, that many Hungarian writers have thence concluded, that it is only since that epoch that the consent of the states became necessary, in order to give a royal edict the force of law. It is true that the form, then introduced into the public acts, renders the participation of the states in the legislation more apparent; but this affords no argument that the same right did not exist long before, inasmuch as it is proved by undoubted monuments that the Hungarians exercised it at a far more ancient period.

The first traces of the convocation of the states by the kings are found in a letter of Ladislas the Posthumous to the town of Caffow: and this practice has been ever since followed, as appears from several such invitations copied by our author. The decree of the diet assembled at Pesth, in 1458, under the reign of Matthias Corvinus, is here printed for the first time, with instructive remarks. Mr. Kovachich here makes an observation, which may spare many disputes and useless researches concerning the diets of Hungary: it is, that often many resolutions taken by the states in their assembly are omitted in the recital of the decrees, and only comprised under the usual form *inter alia*, without this circumstance preventing their having the same force with others specified.

During the reign of Matthias Corvinus there was almost every year an assembly of the states. On his death, in 1490, an example appeared of a precedent before unknown; his widow convoking the diet, and treating directly with that assembly.

The boasted constitution of Hungary dates from the year 1505, under the reign of Ladislas VII. The article, which requires that the king of Hungary shall be born in the country, was made expressly to exclude Maximilian I. of Austria, from the succession to the crown. The decrees of the diets under

under Louis II. had not before appeared, except in extracts, or greatly castrated : Mr. Kovachich has first published them complete. These acts, with the dissensions on the legality of the greater part of the diets which assembled in these turbulent and unhappy times, occasion the history of this reign to occupy more space than that of any other. The diet of 1526, the last of this period, was also the last in which the assembly was held in the plain of Rakos, a custom which had been always observed for about 250 years, or during all the course of this period of Hungarian history.

After the death of Louis, his widow also thought she might convocate the diet. Her letters, seconded by a circular summons of the palatine, invited the states to assemble at Pesth. But, while a party consented to this, a still more considerable party proclaimed a separate diet at Tokay, and proceeded to an election to fill the vacant throne. It was John of Zapolia who here obtained the greatest number of suffrages ; while the diet of Pesth was unanimous in favour of Ferdinand I. It is well known that each of these princes assumed the title of king. At the end of the history of this period the author gives some details on the organization of the diets. In the ancient times each district sent only a certain number of deputies ; but under the reign of Ladislas II. all the nobility was invited to assist. There is no trace of deputies of towns before the time of Sigismond : the author, however, dares not to conclude that this is the period of their first introduction. This is not the only point on which the unskilful historians of those times are silent.

The third, and last, period, during which Hungary has always been a part of the states of the house of Austria, is that on which Mr. Kovachich dwells the least : the nearer one approaches to contemporary times, the more difficult it is to present the truth without disguise. Our author still explains his sentiments with the same freedom ; but he no longer offers more than the important parts of history, in which the events, and not the persons appear. Yet, attached to his object, he forgets nothing belonging to the public law of Hungary. Under the reign of Ferdinand, the states demanded that all the known decrees should be gathered into a code, and reviewed by some lawyers, in order to be afterwards presented to the examination and confirmation of the diet. The same proposition had already been made in the reigns of Ladislas, and of Louis II. without any result.

A very curious piece occurs in the instruction of a district to its deputies, in the diet of 1547. Sparks are perceived in it of that hatred against the Germans, which was manifest-

ed more openly in 1563, and has ever since increased. The author remarks that this discontent is more ancient than the great prerogatives which strangers have enjoyed in Hungary, under the government of the Austrian princes, and that it ascends even to the time of the monarch Peter. Under Rudolf II. the complaints of the Hungarians were as warm as those of his other subjects: and much offence was taken, because the emperor was almost never present at the diets, but was represented by one of his brothers. In the seventeenth century more order began to be introduced into the deliberations of the diets, an exact register of the debates was kept, and all the writings relative to them were collected. But the assemblies of the states then became more rare.

As to latter times, the author is contented with marking the year of the diet, the summary of the decrees issued, and the historical and diplomatic documents, which may be consulted for the details. The capitulation, presented to Ferdinand III. is the first which was inserted in the acts of the diet. The internal troubles of the kingdom occasioned great disorders in the diets held under the reigns of Leopold and Joseph I. Since the time of Charles VI. the decrees confirmed at the end of the diet bear the title of *Articuli five Leges Novellares*. During the long reign of Maria Theresa, the states of Hungary were only assembled thrice. The convocation of the diet by Leopold II. in 1790, terminates this work, which is the more interesting to Hungarian history, as the diets form the chief springs of its events.

Geschichte der Wichtigsten geographischen Entdeckungen, &c.

A History of the principal geographical Discoveries, till the Arrival of the Portuguese in Japan, in 1542. By M. C. Sprengel. 8vo. • Halle. 1792.

TEN years ago there appeared a sketch of this work, and the favourable reception which it met with in the literary world, appears to have induced the author to extend his plan to the present scale.

The new direction, which the study of geography has taken, renders it far more interesting. A great variety of useful branches of knowledge are circulated by means of that science, and the other sciences connected with it increase in proportion. It is incredible what advances history and politics have made, by the clearer notions which we now have concerning the state of the earth, and the progress of civilization among the different nations which inhabit it. The present work displays to us the unequal progress of human knowledge

ledge concerning the surface of the globe which we inhabit. A region, before unknown, shines all at once with the light of science; while another, having had its turn, sinks into obscurity. A glance thrown on the mass of these vicissitudes gives rise to various contemplations. The human mind preserves as little regularity in its progress, as in its operations; sometimes, after the boldest flights, and the most brilliant success, it falls asleep, and remains in a profound lethargy for entire ages. All on a sudden it awakes. Oceans, and immense deserts, are barriers too feeble to stop it: regaining, in a few years, what it had lost, it is astonished at its own progress. The vanquisher of the elements and of nature, it believes every thing subject to its power, and the abuse, which it makes of its faculties, becomes fatal to it anew. But if man may glory in his success, the springs of his action are sometimes less laudable. Pride and avarice have hitherto led to more discoveries than the desire of instruction: but it is thus that providence sometimes produces good from the very excess of evil.

The first people on record, who visited distant and unknown regions, were the Phœnicians, but their discoveries are little known. Our author passes over those of the Persians, though their four first kings not only caused formidable military expeditions into very distant countries, but also contributed to enlarge geographical knowledge by voyages undertaken by their orders. He enlarges, however, on the discoveries of the Greeks: and traces an exact delineation of their geographical science in the time of Herodotus. In the interval between the age of that historian, and that of Alexander the Great, many learned Greeks had undertaken voyages, in the view of making discoveries. Scylax had explored the coasts of the Mediterranean; Pythias those of the north sea, as far as Thule. But, with the expedition of Alexander against the Persians, commences a new period of geography. Towards the north he penetrated farther than the Iaxartes, or Gihon, even into Kirgusia; and towards the south he advanced into the midst of the countries situated between the Indus and the Ganges. Asia was little known to the Europeans, except by conquest. The discoveries remained stationary on the north: but not on the south, where the Syrian and Bactrian kings pushed their conquests yet farther, and Seleucus Nicanor advanced even to the Ganges. The Ptolemies opened a way to India by sea, though it is not certain that the peninsula was known to them. Eratosthenes is the earliest Greek author who has treated geography systematically. Others have followed him, and carried the science to a considerable perfection.

The Romans soon after entered the lists, not only as conquerors, but as geographers. It was by them that all the western part of Europe, if we except Ireland, was drawn from obscurity; even the invincible Germany opened to them her marshes and forests, as far as the banks of the Elbe. Yet the more distant regions, on the shores of the Baltic, remained covered with a mist, which hardly permits the objects to be distinguished; the journeys of the merchants, in search of amber, had furnished but little intelligence concerning the state of these countries; and indeed the Roman merchants did not exceed the bounds of their profession, and hardly knew the names of the countries which they visited. In Asia the Romans extended their knowledge with their victories. Their success against Mithridates, and against the Parthians, opened to them the countries situated between the Black Sea and the Caspian. They also entered as conquerors into Africa and Arabia; but into the latter with less success. In Africa their domination was little opposed after the destruction of Carthage. Their wars, and their alliances, with the princes of that part of the world, and at length the conquest of Egypt, opened to them the way into Ethiopia, and even to the banks of the Niger. It may be added, that their very love of hunting did not a little contribute to extend their knowledge of the interior part of the country. Africa was better known to them than to us; and the maps of Ptolemy are more rich than the latest one by Rennel.

The Arabians appear superior to the Romans in geographical knowledge. Although likewise conquerors, their desire of instruction is much more marked, and their taste for the mathematics gives more precision to their geographical knowledge. It is unfortunate that the greatest part of their productions in this branch should be either lost or unknown to us. Besides Abulfeda, and the Nubian geographer, we have only a few fragments in the second volume of the Extracts of Manuscripts in the royal library at Paris. As soon as they had rendered themselves masters of Africa, they neglected no means to obtain a knowledge of it. Much is even owing to the merchants of that nation; they passed the Niger, and on the eastern side penetrated even to Sofala. Arabia itself was also described; as well as other countries of Asia; for instance, those near the Jihon and Sihon. Towards the east their courses had no bounds but the ocean. They even went by sea to China, and it appears that they pretty well knew the interior parts of that country. They gave to the northern division the name of Cathai; and under the name of Tchin, or China, understood the southern part, comprising, as Mr. Sprengel understands, the peninsula beyond the Ganges. As to India

proper,

proper, their authors divided it into two parts, Sind and Hind. The first comprehended the countries near the Indus, the second those on the Ganges. Although the northern regions of the world were less known to them, yet there occur names in their geographical works, which they must have explored in the extremities of the northern continent.

But it was now the lot of the people, who inhabit that part of the world, to appear upon the geographical theatre. The Scandinavians had for ages navigated the northern seas; and, in the exercise of piracy, they had made several discoveries which were unknown to the southern nations. In the eleventh century they had visited the Orkneys, peopled Iceland and Greenland; and even discovered a part of North America, to which their authors, almost contemporary, give the name of Vinland. This discovery far preceded the fabled Welch colony.

Many discoveries are also owing to the Hanseatic league, and to the commercial cities of Italy. The merchants of Bremen passed into Livonia, and took possession of it about the year 1157. The Genoese and Venetians explored the Black Sea, and opened the knowledge of the Crimea, and the interior part of Asia upon that side; not to speak of their voyages to the East Indies and to China. Mr. Sprengel imparts to us, after Pergoletti, a route for caravans from Asoph to Pekin, and which has hitherto been little known.

The incursions of the Monguls, in the thirteenth and fourteenth centuries, have contributed to the discovery of northern Asia. Towards the same time the pope's missionaries penetrated even to China. Our author gives extracts from the relations of Ascelin, Carpini, and Rubruquis, with many necessary illustrations. Nor does he forget the memoirs of Marco Polo, Odericus de Porta Naonis, Mandeville, Gonzales de Clavyo, and John Schildberger of Munich; he follows each of these travellers in their more remarkable details, and stops to explain each step that geography has made by their assistance.

The work closes with the discoveries of the Portuguese in Africa and Asia. Conducted at first into Africa by a religious zeal, in pursuit of the Moors, from discovery to discovery they extended their progress, by the Cape of Good Hope, to India; and, under the pretext of protecting their commerce, they became conquerors. The English, at a later period, acted in the same manner.

From this outline, the reader may judge of the number of interesting objects treated in the present work. Those who are accustomed to read such works as novels, will be probably displeased with Mr. Sprengel's method of accompanying each

paragraph with historical and critical observations. But the reader, who is really interested in geographical science, must consider himself indebted to our author for this instructive part of his work, and which saves the trouble of searching for illustrations in a great number of books sometimes difficult to find.

OCCASIONAL RETROSPECT OF FOREIGN LITERATURE.

FRANCE.

A NOTHER French translation has appeared at Paris, in two volumes 8vo. of the New Robinson Crusoe, from the German of Mr. Camper. We need hardly remind our readers that the chief difference between this work, and De Foe's, consists in this, that in the latter Robinson is supplied with European tools, &c. from the ship, whereas in the German he is indebted to his own invention only for every thing. The latter plan is preferable; but *facile est inventis addere.*

Lettres sur l'Italie, &c. Letters on Italy in 1785; Paris, 8vo. 1792. After the numerous accounts of this celebrated country, these letters have a considerable claim to novelty and merit; the author having regarded the productions of nature and art with an enthusiastic, but at the same time a skilful, eye. Nor do monuments, and enchanting situations, occupy his sole attention; all that relates to legislation, police, and civil and criminal jurisprudence, forms an object of his reflections, dictated by the most tender humanity.

The following extracts may afford some idea of the author's manner. The first is taken from a letter dated at Genoa:

' In leaving the palace of the doge, I entered into another superb palace; I passed a long colonade, I trod upon marbles of all colours, an immense gate opened; I was in an hospital.

' It contained 1200 patients, distributed in allotted apartments, there men here women, there wounds here fevers. I thought I saw death passing among these numerous sick, striking by chance with his invisible scythe. A wretch expired before

fore my eyes. The beds of the patients were surrounded with their relations, who consoled and assisted them; it was a mother with her daughter, a husband with his wife. In this hospital, at least, tender and beloved hands might shut the eyes of the dying. There was an admirable order, a perfect cleanliness, an extreme care. Patients were cured.

‘The statues of all the benefactors of the hospital appeared in the apartments. The grateful wretches might, as soon as their strength permitted, water with their tears the images of their tutelary gods. I know not what pleasure detained me in this abode of grief.’

Another extract will present a specimen of our traveller’s descriptive powers, in painting the cascade of Tivoli.

‘The Anio advances slowly over an even and equal bed, bathing on one side a town spread on its banks, and on the other tall elms which extend their shade on the waters; thus it proceeds, calm, majestic, peaceable; of a sudden entering into an inexpressible fury, it breaks its complete stream against the rocks, it foams, it rises, it recoils in impetuous waves, which jostle, mingle, leap: it opens a vast rock, and precipitates itself growling. Where has it gone?

‘I am more than one hundred fathoms from the cascade, yet the rain arising from these broken waves overwhelm me: more than one hundred fathoms around there is a continual shower.

‘But I hear these waves bellow: I desire to see them again, and am conducted to the grotto of Neptune. There a mountain of rock pretends over a dreadful abyss, and seems suspended on two enormous arcades. Through these, through many rain-bows which cross each other, through the plants and mosses which hang in festoons, I again perceive these furious waves, which fall on pointed rocks, where they are again broken; they leap from the one to the other, they struggle, they plunge, they disappear: they are at length in the abyss.

‘Let us listen to the thunders of those resounding waves, to the universal wrecks: let us attend to the silence all around.

‘These waves, that precipice, that abyss, that tumult, these hanging rocks; some blackened by age, others green with long moss, others rough with reeds and various wild plants; these wandering rays of the sun, which are broken and play over the rocks, the waters, the flowers; these birds astonished and driven away by the noise and whirlwind arising from the waves, and whose cries cannot be heard: all these objects agitate and enchant me. Horace, to this spot thou didst surely more than once repair, to attune thy imagination and thy lyre.’

For our translation we answer not, but the original is certainly one of the finest landscapes ever drawn by the pen. Other parts of the work yield not in animation. Lalande's Journey through Italy is the most particular and exact. But, if the reader wishes for moral and philosophical views on the governments and manners, descriptions full of enthusiasm, and the feelings of a man of genius, reproduced in a style full of imagination, he may read these Letters, written by a late virtuous magistrate, M. du Paty. The author therein communicates to his family, and to his friends, the impressions which he receives, as the objects pass under his eyes. He has a manner of observing objects peculiar to himself, and his style is also peculiar, but sometimes too poetical. Young artists ought to read these Letters with attention, for the descriptions of, and remarks on, works of art, are replete with genius and skill.

Les Etats Generaux du Parnasse, &c. The States General of Parnassus, of Europe, of the Church, of Cytherea, four political poems, read at the Lyceum, by Dorat Cibieres, 8vo. Paris. These pieces, though constructed on singular plans, are not deficient in poetical merit.

A third edition of the Memoires du Comte de Maurepas, &c. Memoirs of Count de Maurepas, minister of the maritime department, has appeared at Paris, in three volumes, 8vo. These Memoirs are written with so much carelessness, that their authenticity will never be questioned. Though they abound with trifles, yet being the work of a man who had a near view of every object, and knew at the first what the public only guessed at for a long time after, they are curious and interesting. Their veracity is, moreover, evidenced by many other Memoirs, already published, relating to the end of the reign of Louis XIV. the regency, and the reign of Louis XV. epochs now so well known, even in their secret details, that it would be no difficult task to compose a faithful history of them. As a minister, Maurepas had small pretensions to merit, having a decided taste for trifles, which indeed pervades these his Memoirs, extracted from fifty-two volumes of a kind of *ana*, collected by him and Salé his secretary; and containing chiefly little anecdotes, little intrigues, little stories of the court and of the city. He tells us, with important gravity, that 'one of the most excellent monuments of the history of the eighteenth century is, beyond doubt, that of the regiment de la Calotte;' a ridiculous institution for the propagation of fatire and scandal. But he is a decided enemy to royal mistresses, who so long managed France: and it is to be regretted that latter sovereigns did not imitate the example of Henry IV. who, when the marchioness de Ver-

neuil was very importunate to obtain his dismission of Sully, and ventured too far in her violence, gave her a slap on the face, saying, at the same time, ‘ know, madam, that I shall more easily find ten mistresses like you, than one minister like him.’ Maurepas goes too far for the motives which induced Louis XIV. to marry madame de Maintenon: the whole secret is contained in one line of a noted sonnet upon the occasion:

‘ Il eut peur de l’enfer, le lache, et je fus reine.’

Nor was this the only extraordinary marriage of these times; that of the dauphin with mademoiselle Choin proceeded on the same grounds: and, from the present Memoirs, that of Bosuet with mademoiselle de Mauleon is evinced. That of Louis XV. with the daughter of a Polish gentleman, made a king for an instant by the arms of Charles XII. a lady so poor that some shifts formed the first present, is equally surprising: it was the work of madame de Prie, mistress of the duke, who persuaded him to secure his power by wedding the king to a wife, who had no dependance but on him. Maurepas is fond of couplets and epigrams; yet, amidst his enmity to the weak Villeroi, has forgotten the two best on that favourite: the first relates to the affair of Cremona, and is supposed to be pronounced by a soldier.

‘ Palsambleu l'aventure est bonne,
Et notre bonheur sans égal:
Nous avons recouvré Cremona,
Et perdu notre général.’

The point of the other is, that Villeroi served the enemy more than the king of France.

‘ Villeroi, Villeroi
A fort bien servi le roi—
Guillaume, Guillaume.’

The callottes or ballads, so much praised by Maurepas, are inferior to these quodlibets: and the elegant pleasantries of Chapelle, or count Hamilton, must not be here expected. The last calottine was on madam de Pompadour in 1744, and that mistress caused the dispersion of this libellous society: but the song

‘ Une petite bourgeoise,
Elevée à la grivoise,’ &c.

must have stung her more deeply.

The notes of M. Soulavie, the *maker* of the Memoirs de Richlieu are added; but that dull writer cannot furnish a good note even on a ballad.

M. Brouse-

M. Brouselard has published, at Paris, an elegant and exact translation of Tully de Officiis, or, on the Duties of Man, a proper counterpoise to the rights of man. Some of the notes are peculiarly applicable to the present times, as the reader may judge from the following extract :

‘ Liberty and equality, upon which all our duties are founded, serve as pretexts to mistake them. This arises, as appears to me, from the circumstance, that in liberty one confounds the faculty of acting with the right. But they are very distinct things. In fact, let us suppose a man out of all society, without any engagement or obstacle, he may do what he will, and, nevertheless has only a right to do what is good in itself: in this sense it has well been said, that force is no right. Morality, that sublime prerogative of our nature, consists in this, that being equally masters of chusing what is proper, and what is not, we prefer by choice the one to the other: morality then, even in this, is seated by the side of liberty, else the latter, without a guide, would conduct us to our ruin. Thus liberty is itself subject to a superior power, namely reason; so that we are not to examine whether we be at liberty to do such a thing, but whether reason permits it.’ —

‘ As to equality, it is easily seen that it cannot express an identical mode of existence, which would be as absurd as to require that the human body should be all eyes, all arms, or all ears: on the contrary, the differences alone constitute the richness and harmony of nature. The reciprocity of duties is often in their compensation. The two scales of a balance are in equilibrium, although there be not placed in them objects of the same matter and the same form. What is more equal to man than his female companion, and yet they are most unlike. In fine, there are inequalities which it would be ridiculous to call society to account for. It is not society which has ordered that all grounds should not be equally fertile; that all arms should be more or less vigorous; that all minds should be more or less active, &c. When the law, under which the members of society live, is the same for all, equality exists in all its plenitude. I shall close with citing a passage of Montesquieu; “The principle of a democracy is corrupted, not only when the spirit of equality is lost, but when an extreme spirit of equality is assumed. The people in the latter case, not being able to endure the very power which it intrusts, desires to do all for itself; to deliberate for the senate, to execute for the magistrates, and to strip all the judges of their power. There cannot any longer remain any virtue in the republic.—The people fall into this misfortune when those in whom it trusts, wishing to conceal their own corruption, endeavour

endeavour to corrupt it: that it may not see their ambition, they only speak to it of its greatness." *Esprit des Loix*, VIII. 2.

Lettres érites de Barcelonne, &c. Letters written from Barcelona, on the State of the Spanish Frontier, in March, 1792, on the Cordon there formed, and the Preparations of War pretended to have been made; on the French Emigrants in Spain, and their reception, with Anecdotes, &c. Paris, 1792, 8vo. In the preface the author observes the erroneous opinions entertained of the Spanish manners. "The Spanish ladies, says he, do not pursue the men, have no quennas, and only love monks, because they must love some object, and there are only monks to chuse.—The Spanish husbands, with a few exceptions in the provinces, are as complaisant as those on the Seine, where the husbands are formed of a paste truly precious, from the multitude of forms of which it is susceptible." This traveller, who had resided fifteen years at Madrid, laughs at those who imagine that the Spaniards are ready to throw off the yoke; and says, that their puerile devotion and fanaticism have thrown them three centuries behind France. He denies that Spain had made any preparations for war: and shews that the emigrants were received with coldness and suspicion.

Voyage dans les Départments, &c. A Journey into the Departments of France, by a Society of Men of Letters and Artists, one N°. for each Department, with a Map and three or four Prints of Views and Costume, large 8vo. There are more than eighteen departments published.

Oeuvres Posthumes d'Athanase Auger, &c. Posthumous Works of Athanasius Auger on the Constitution of the Romans under the Kings, and in the Time of the Republic, 8vo. Three volumes of this production, the fruit of thirty years labour of the learned translator of Demosthenes, have already appeared. The title is more appropriated to the first volume; for a life of Cicero, and a new translation of his Orations, constitute the essential parts.

Voyage dans les Déserts de Sahara. A Journey in the Deserts of Zaara in Africa, 8vo. The author, who underwent a slavery of many years, narrates what he saw and suffered.

I T A L Y.

Guida Ragionata, &c. A Description of the Antiquities and natural Curiosities of Puzzoli, and the neighbouring Places, by Gaetano d'Aurora, Naples, 1792, 8vo. This work is divided into seven chapters, and will be an useful guide to travellers, as the author corrects several mistakes of former writers,

ers, and popular errors. We need not recapitulate the different objects, which are already well known.

In a foreign Journal, the *Efemeridi Litterarie di Roma*, have appeared some Observations by Count Carli on a Letter of Mr. Otto, relative to the Discovery of America, inserted in the second volume of the Memoirs of the Philosophical Society of Philadelphia. Mr. Otto pretended that a Martin Behm, of Nurenberg, had preceded Columbus some years, because in the archives of that city there is a note which mentions that Behm, having obtained a vessel from king John II. of Portugal, had traversed the Atlantic Ocean, and had discovered, in 1485, not only the isles of the New World, but the southern continent as far as the Straits of Magellan. There is also a globe constructed by Behm in 1492, preserved in the same archives, on which these isles and the coast are laid down, as Mr. Otto boldly asserts. He also attempts to confirm his doctrine, by misquotations, and particularly from a passage of Pius II. not knowing that that pontif died in 1464! Such ignorance little deserved an answer. But the count proves, from Otto's own authors, and from a description of the globe he refers to, as published by Mr. Murr, that Behm only sailed to the Canaries and the Azores, and the new continent he explored was the south of Africa.

P O R T U G A L.

Poema, &c. The Poem of Frederic II. of Prussia, on the Art of War, translated into Portuguese Verse by Michel Pedagache, Colonel of the second Regiment of Elvas, Lisbon, 1792, 8vo. This is a good translation of a work on the art of murder; and is illustrated with notes, historical, political, philosophical, and even critical. The typographical elegance enhances the value of the book, which is farther ornamented with a portrait of the prince of Brazil, to whom it is dedicated, and who, we hope, detests the subject.

Colleçao de Libros ineditos de Historia Portugueza, &c. A Collection of Works before unpublished concerning Portuguese History, from the reign of John I. to the end of that of John II. published according to the orders of the Academy of Sciences at Lisbon, by Joseph Corria da Serra, Secretary of the Academy; Lisbon, at the Academy Press, two Vols. Folio, 1790, 1792. This society has, ever since its institution, deserved well of the history of their country: and this collection is a present worthy of the gratitude of the republic of letters. It contains five ancient chronicles, which, had not the attention of the academy published them, might have remained concealed in some unknown libraries, and among archives, to which the learned have seldom access.

The

The first is the history of the war of Ceuta, and of the exploits of count Pedro di Menezes, by Matthew Pisano. From the work itself it appears that the author composed it forty-five years after the capture of Ceuta, and, of course, about the year 1460. The manuscript, which is very well preserved, appears to be of the same epoch, and belongs to the library of the marquis of Penalva.

The second is the chronicle of king Edward (Duarte), by Ruy di Pina, historiographer of Portugal, and keeper of the archives. The author had at first been employed in the diplomatic career, and chiefly in an embassy to the court of Spain, in 1495, on occasion of the discovery of America. His historical works shew much knowledge analogous to the first employment of the author. For the materials of this first chronicle he is considerably indebted to the writings of Fernando Lopez, which are esteemed in Portugal.

The third chronicle, containing the history of Alfonso V. is by the same author as the preceding, at least a great part, and is derived from the same sources. It is believed that it was begun by another, and that Pina only continued it.

As to the fourth, containing the reign of John II. it is entirely by Pina, and has so much the more authority, as the author was an eye-witness of the events.

These three works are printed from manuscripts preserved among the royal archives.

The fifth bears the title of the chronicle of the count Pedro de Menezes, written by Gomeo, bishop of Zurara, historiographer, and keeper of the Portuguese archives. The author, who was connected with good families, had at first been a canon, and enjoyed, in 1454, a commandery of the order of Christ. But at length, tired of an idle life, he began his studies, a little late it is true, but he made such rapid progress that he soon acquired the reputation of a prodigy in science; and, when the old Fernando Lopes demanded his dismission from the place of historiographer, Alfonso V. gave that appointment to Zurara, and added afterwards other advantages. There is by him an extract of memoirs concerning the reigns of Pedro I. Fernando, and John I. This work is much esteemed, but it has probably been the cause that the original memoirs have been neglected, and a great part of them lost. As to the history of his own times, he had every opportunity of being well informed, and his impartiality is undoubted. It may be regarded as a proof of his freedom, that a great part of one of his other works, namely the chronicle of the count Duarte de Menezes has been suppressed by the ecclesiastical and political censure of the country. This piece is about to be published, and although castrated, must be interesting. The manuscript

nuscript belongs to the library of the count de Noronha: the entire publication is reserved for other times.

GERMANY.

Leben, &c. The Lives of the great Men of Germany, with their Portraits, by Mr. Klein, Duffeldorf, 1791, 8vo. Of this work the third volume has appeared, which contains the lives of George de Fronsberg, and of the count de Tilly, famous generals; and of Mengs the painter.

Neue Historische, &c. New historical Memoirs of the Electoral Academy of Sciences of Bavaria, Munich, 1792, 4to. The most interesting piece in this fourth volume is a memoir on the ancient diets of Bavaria.

Parallele, &c. A Parallel between Peter the Great and Charlemagne, by Mr. Wackerbach, Gottingen, 1792. A work of labour and some ingenuity.

Theseus auf Creta. Theseus in Crete, a Lyric Drama, by Mr. Rambach, Leipsic, 1791. This production is highly praised by the German journalists.

HUNGARY.

Historia Belli Cossaco-Polonici, &c. History of the War between the Cossacs and Poles, written in the Year 1674, by Samuel Grondski de Grondi, a Polish Gentleman, and published by Mr. Koppi, Professor of History, Pesth, 1792, 8vo. This work, extracted from a collection of manuscripts concerning the history of Hungary, preserved at Pesth, is written by an author much interested in the events, as his lands served as the theatre of the war; and he had successively to treat with Charles Gustavus, king of Sweden, the prince Rakotzi, of Transilvania, and the attaman of the Cosaques. His relation begins with the year 1647, and continues to the end of the war carried on by the princes of Transilvania.

HOLLAND.

Vanderlandisch Wordenboek, &c. An historical Dictionary of Holland, with Maps and Portraits, Amsterdam, 8vo. Of this work the twenty-fifth volume has appeared, which forms a supplement to the letter R; and contains, among other interesting articles, a description of Rotterdam, and lives of Ruiter and of Ruikhamer.

Taferel, &c. Tables of the Possessions of the Dutch, Prussians, French, and Austrians, in the ten Provinces of the Catholic Netherlands, and in Upper Gelderland, by an attentive

tentive Traveller, Amsterdam, 8vo. This work unites politics with geography, and is accurately written.

AUSTRIAN NETHERLANDS.

In our last Retrospect we announced the publication of vol. V. of the Memoirs of the Academy at Brussels; but the historical part deserves more ample notice, especially as that work seldom reaches this country. The first article in this department is a Latin dissertation on the ancient inhabitants of Belgium, by Mr. Ghesquiere. This author follows the mistake of Cluverius, which has misled so many, and supposes the Belgæ, as well as the Illyrians, the Germans, &c. to have been Celts. But in affixing the situation of the Belgic tribes he is more accurate.

Some Observations on Sirmond's *Notitia Galliarum*, by Father Berthod, follow. The author supposes this monument to have been written about the year 390. Mr. Ghesquiere adds remarks on another *Notitia*, preserved in the library of the abbey of St. Bertin.

A Memoir on the Goddess Nehallennia, by the marquis du Chasteler.

Next is a Dissertation on the Inventions of the Belgians by Heylen. Among other matters the author supposes this people to be the inventors of the use of coal, called kouille in their language, which is found as early as the year 1189; and the mines of which soon became so considerable that, in 1347, the colliers composed a great part of the army of Liege.

Mr. de Hesdin gives a Memoir on Herman of Saxony, count of Thuringia and of Haynaut. This is followed by an Enquiry into the Coins of the Low Countries, issued by the Dukes of Burgundy, as Earls of Flanders, written by Mr. Gerard. The same author produces a Description of an Interment of a knight at Tournay, 1391, from a Manuscript, as a Supplement to Sainte Palaye's Work on Chivalry, that author not having given the ceremony of a funeral.

The Account of Manuscripts relating to Belgic History, which are in the Imperial Library at Vienna, by the Marquis de Chateler, forms an useful article.

Don Berthod has next given us an Account of the noted Banquet of Philip, duke of Burgundy, at Lille, 1453. This banquet has been so often described, that this article is superfluous.

M. Lambinet exhibits a List of Manuscripts at Perne, relating to Belgic History.—Such are the historical articles in this volume, many of which are interesting.

At Brussels has also appeared a work intitled, *Sur les Bornes*

de deux Puissances, &c. On the Boundaries of the Two Powers, by Mr. Kropeck, 8vo. The author delineates a kind of line of demarcation between the temporal and spiritual power.

D E N M A R K.

Kort Veiledning, &c. A short Introduction to the Knowledge of the State of Denmark, by Frederic Thaarup, Copenhagen, 1792, 8vo. This is a well written essay on an interesting subject, and deserves a translation. We shall only observe, in passing, that the kingdom of Denmark contains 66 towns, and 5060 villages: that of Norway 19 towns, and 197 parishes. The product of the iron mines may be estimated at 450,000 rix-dollars; and they occupy near 15,000 people. The revenues of the state amount to about 6,400,000 rix-dollars. The public debt was, in 1770, near 17,000,000 rix-dollars, but from that sum must be deducted the claim of the royal treasury, amounting to more than four millions of rix-dollars, and an old debt due by Spain of equal amount. The ordinary troops are in number 75,000, comprising 9231 cavalry. The expences of the national theatre are computed at 64,000 rix-dollars yearly, of which the receipts furnish 34,000, and the royal purse 30,000.

S W E D E N.

Philosophiska, &c. Philosophical, historical, and political Reflections, presented to a young Prince on his Accession to the Throne, Stockholm, 1792, 8vo. This is a tolerable performance; but we need not dwell on the trite theme of political instruction, so easy to give, and so seldom followed.

P R U S S I A.

Ueber die Burgerliche, &c. On the civil Situation of Women, Berlin, 8vo. The style of this work shews it to be the production of the author of the excellent work on Marriage. He proves almost beyond reply that the good qualities of women are natural to them, and that their defects proceed from education. He demonstrates, as well by reasoning as by examples, that, with a proper instruction, they would be at least as proper as the men for every employment in Society, which depends on the faculties of the mind; and he infers that they have a right to the same civil existence as the men. The work is written, and printed, with great elegance.

R E V I E W

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IRISH LITERATURE.

(TO BE CONTINUED OCCASIONALLY.)

A Pastoral Instruction on the Duties of Christian Citizens, addressed to the Roman Catholics of the Archdiocese of Dublin. By John Thomas Troy, D. D. &c. With Observations on particular Passages of a late Publication, entitled the Roman Catholic Claim to the elective Franchise, in an Essay, &c. By Charles Francis Sheridan, Esq. 2s. Wogan, Dublin. 1793.

DR. Troy, Roman Catholic archbishop of Dublin, observing the contagious and spreading infection of French political principles, here warns his flock against their baleful influence. He shows that liberty is congenial with our nature, and social or regulated liberty consonant to the dictates of reason and the religion of Christ: ‘ But liberty, impatient of restraint, degenerates into licentiousness, and becomes the fatal cause of numberless calamities. The ties which unite and bind together the different orders of society are loosened: the sovereign power, which should be respected under every mode of legal government, is shaken, and frequently destroyed, and religion relaxes and perishes: every thing being misplaced, all order is lost in anarchy and confusion. The people, deceived by the charms and delusive attractions of an apparent liberty, inadvertently plunge into the most horrid excesses, and finish their violent pursuits by establishing a most hateful

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hateful despotism, planned by the very persons who began the tragedy, by proclaiming themselves the avengers of tyranny.

' Every sovereignty and government being established on the duty of obedience, neither can possibly exist without it; nor can there be any duty of obedience where there is no law, nor any law without religion of some kind; that is, without the worship of a supreme Being presiding and watching over the interests of mankind, and commanding us to preserve and respect public order. The obligation to obey the civil laws and sovereign power supposes a primary law of order and justice, which constitutes a part of the worship we owe to the Deity: without that primary law, personal interest would be the only rule of action, and force alone could procure dominion; but neither personal interest nor force can establish right or justice. If there be no rewards or punishments in a future state, the most powerful motive that can influence the moral conduct of man is destroyed. If crimes are unpunished in the next life, there will be no scruple in perpetrating the most atrocious in this. All legal government must be dissolved, when the dictates of religion and conscience are stifled.'—Having pointed out the indissoluble connection between civil institutions and religious establishments, he lays it down as incontrovertible, that legislative and executive powers in every state, whether regal, aristocratical, democratical, or mixed, are to be respected, as deriving from God himself, the fountain of order and justice. This he exemplifies from Isaiah, calling Cyrus the anointed of the Lord; from Daniel's address to Nebuchadonzozer, from the conduct of Christ and the injunctions of St. Paul, and from the passive obedience of the early Christians. Roman Catholics, particularly Irish, have pursued the same conduct, because conscientious respect and submission to the constituted ruling powers is a principle of their religion. This principle has influenced Catholics even from the days of Henry VIII. to the present time. He expresses in the strongest terms his gratitude and loyalty to his majesty for the acts favourable to Catholics passed in his reign, and lately for his again recommending their petition to parliament. In all this Dr. Troy proves himself a moderate man and good a Catholic, and his topics are well selected for pastoral instruction.

But in what follows, we apprehend, he steps a little out of his way to bring into view favourite Catholic points, which prudence at present would have suppressed. The doctor is a Dominican, and taught at Rome scholastic divinity with much applause; we must therefore expect to find some subtle distinctions, which theologians of such an education are extremely fond of producing. He tells us the primitive Christians were dutiful and submissive subjects in temporals, but

firm and unalterable in matters of faith. So are the Catholics, whose ecclesiastical rulers are obliged to govern according to existing canons and actual general discipline, as ordered by the council of Trent, and that no dispensation from these canons or this discipline can be admitted without the consent of the pope, the head of the church. ‘The people are enslaved, says the doctor, when their sovereign declares himself head of the church of England.’ page 27. This we think a bold and rash assertion, tending to excite uneasiness and tumult, and contrary to the acts of the 28 Henry VIII. and 2 Eliz. which declare the British monarchs supreme heads of the church, and that it is treason to impeach it. Why do not Dissenters of every denomination complain they are slaves from the king being head of the church? Because ‘it is not a fundamental article of their faith, as it is with the Catholics, that the pope, or bishop of Rome, as successor to St. Peter, enjoys by divine right a spiritual and ecclesiastical primacy, not only of honour and rank, but of real jurisdiction and authority in the universal church.’ This belief, with what the doctor declared before, must unavoidably make every Catholic discontented with a Protestant government, and by all means attempt its overthrow; particularly when he is told by the doctor from St. Cyprian, ‘that there is but one God and one Christ, and one chair established on Peter by the voice of the Lord. Another altar cannot be set up, nor a new priesthood established.’ And from Irenæus, that the church is the gate of life; and again, from Cyprian, he cannot have God for his father who has not the church for his mother. This doctrine, thus delivered and enforced without disguise, is the full and complete bigotry and intolerance of the darkest ages of Popery. Its dismal effects are kept out of sight, and how its believers can live in cordial society with Protestants is thus stated in the following sophistic and illogical manner:

P. 71. ‘The tenet of exclusive salvation does not authorise any Christian to pass a particular sentence of eternal damnation on persons who differ from him in religious belief. Invincible ignorance and invincible necessity, truly such, excuse from the guilt of heresy and schism. We cannot be thoroughly acquainted with the dispositions of a departing soul, nor judge whether it be worthy of love or hatred. That judgement is reserved to God, who alone is acquainted with the secrets of our hearts. The necessity of being a member of the true church, to obtain salvation, is acknowledged by every description of Christians. It is therefore incumbent on every man to seek the truth with earnestness, and to embrace it with avidity in the important business of religion,

at the risk of property, honours, and even of life itself, when they cannot be enjoyed without forfeiting our title to heaven.'

The quibbling and fallacy of these distinctions are too contemptible to call for farther notice.

Our author next treats of the Catholic Episcopal oath, and, from what he tells us, we find the pope has changed the offensive words, 'prosequar et impugnabo,' for others expressive of allegiance to his majesty. This seems to us a farcical business; for what reliance can be placed on a man, who pronounces the head of the church a tyrant, and who holds the tenet of exclusive salvation?

Impia sub dulce melle venena latent.

Dr. Troy cites Mr. Sheridan in his *Essay*, saying, that the spirit of proselitism, which prevails among Catholics, is the most perturbed spirit that ever spread hatred and dissension among the sons of men. No doubt Mr. Sheridan refers to the modes formerly practised of propagating the Catholic faith by fire and sword, and which resulted from the tenets here inculcated, of there being but one true church, and the pope its head. We have a vindication of the pope's supremacy in what follows; a reprobation of Voltaire's writings, and in particular of his *Philosophical Dictionary*. Of Diderot, D'Alembert, Marmontel, these, we are told, have deposited all the venom of philosophical poison in their circle of sciences, called *Encyclopedie*. In the conclusion we have the testament of Louis XVI. given, no doubt, from his zealous attachment to the Roman see, and an exhortation, read at all the chapels of the archdiocese of Dublin, and signed by five Catholic bishops.

There is a report in Ireland, but for the truth of which we by no means pledge ourselves, that the most enlightened Roman Catholics are resolved to introduce a reform into their religion. This will go to lessening the pope's authority, if not totally rejecting it. Their liturgy is to be performed in English, by which means those ignorant of Latin will understand what is spoken, and their devotion be no longer unintelligible mummary. If the present hierarchy, who are devoted to the Roman see, will not accede to this reform, bishops are to be elected, and sent to France for consecration. These probably are some of the French principles which doctor Troy so severely reprobates. Every candid and liberal Roman Catholic is sensible how much reformation is wanted both in doctrine and discipline: nor will the renitence of their clergy be able to prevent it, if the laity warmly urge it.

Letters on the Principles of the French Democracy, and their Application and Influence on the Constitution and Happiness of Britain and Ireland. By the Rev. William Hamilton, B. D. 2s. Bonham, Dublin. 1792.

THESE Letters are four in number. The first is on equality of rights, the principle of the French democracy. The vaunted principle of equality, Mr. Hamilton observes, is false in fact and theory. In fact, because we behold governors and subjects, masters and servants, parents and children, and all that inequality of rights so legibly delineated over the face of nature, that it is matter of astonishment how it could be overlooked for a moment. It is false in theory, because the first existence of a man was that of a solitary being; his next immediate step brought with it the authority, the rights of husband and wife, parent and child. Next came the union of families into one people, masters, elders, rulers, princes, and all that extensive train of unequal rights which reason teaches, and history demonstrates. Here is no equality of rights; here are no principles of discord, arming man against his father and his brother; here is human nature, following the course appointed by Providence, and adding artificial rights and duties for the further attainment of human happiness.

The second Letter is on the application of French principles of government in the sister islands of Britain and Ireland. After drawing a hideous picture of French principles and actions, you will ask, says our author, why I pourtray the nation of France in these detestable colours? It is because I detest the nation, though I love and esteem numbers of its race; though I at this moment hold out the hand of friendship and affection to many of its individuals whom I have seen and known, yet does my spirit revolt against the nation. I see the fairest kingdoms of the world, the seat of liberty and science, the happy country where the peasant is not bound by any law that does not equally restrain the monarch. I see the Protestant governments of Britain and Ireland, founded on the basis of reason and truth, in danger of being shaken by the false principles of this nation of false philosophers.—The application of French principles he thus exemplifies. A few months are just now elapsed since some citizens of Belfast, ardent to reform our constitution in church and state, and falsely benevolent towards their fellow-subjects, proclaimed aloud, ‘that where every individual in a state is not directly represented, there was slavery, which it was the duty of every man so enslaved to resist.’ And a few days were hardly past, since a Protestant dissenting teacher of the gospel of peace,

smoothed the horror of this outrageous law of discord by issuing the aweful tidings, ‘that general licentiousness soon finds its own remedy; that it resembles a burning fever, which sometimes renovates the constitution.’ Gracious father of mercies! exclaims Mr. Hamilton, is it among our soldiers and our seamen, is it among our day-labourers and our menial servants, who surround our houses, and enjoy with us the protection and support derived from prudence, peace, and good order; is it among four millions of inoffensive subjects and citizens, that this baneful apple of contention is to be cast?

Mr. Hamilton, in his third letter, speaks of the true principles of civil government and civil liberty. Rational government is the empire of laws and not of men; and rational laws in any state are the offspring of the talents, property, and education of that state united together. Talents are the immediate gift of God; from these comes property, the reward of man duly exerting his natural endowments. With property is connected education, and from the union of these three arises rational dominion. Property alone gives dominion: it gave it in Rome, it gives it alike in the despotism of Turkey and in the free cantons of Switzerland. In property, united with talents enlarged, refined, and directed by education, we have rational government; we have the dominion of property placed under the guidance of reason; we have the political system of social man resembling his natural frame; a powerful body, animated and directed by the soul, which its creator intended for it from the beginning. If the legislative and the executive government of our country lies there, where talents, property, and education are placed, we are all right. Let us adhere to it with the firmness of Britons and of Irishmen, and let us face this naked spectre of barbarous France, this phantom, equality of rights, with the dictates of truth and genuine philosophy in our heads and hearts, and the sword of freedom in our hands.

In the fourth and last Letter, our author examines the constitution and government of the sister islands, and finds them, ‘*sonderibus librata suis.*’ The constitution is not perfect; it is not precisely as it was even a century ago. Some movements have acquired increased velocity and power; others have deviated from their original direction and influence: but such is the intrinsic worth and excellence of our government, that at this moment, after all its errors, and their respective counterpoises and adjustments come to be duly weighed and calculated, it will be found the same admirable self-balanced frame of policy. It will be discovered, that the great center of national influence, like that of our planetary system, has itself

itself remained immovable and unchanged, amid the variable action and position of the bodies which surround and support it.

The Rights of Citizens. 1s. Bonham, Dublin. 1793.

THIS writer complains that the evil spirit of discord has gone forth : that with mingled grief and indignation he beholds the mischievous and too successful efforts of the missionaries of this evil spirit in kindling jealousies, fomenting discontents, and stirring up sedition. What foundation is there for all these alarms ? Are our tithes or our taxes increased, while our resources are diminished ? Does agriculture languish ? Are trade and commerce on the decline ? Are the rents of lands and houses falling ? Are our fellow-subjects of any description debarred from the peaceable and secure enjoyment of their religion, liberty, or property, under the impartial administration of the laws ? No.—The reverse of all this is the fact. Whence then do the prevailing discontents originate ? Paradoxical as it may appear at first sight, I shall not hesitate to place in the foreground of the review, *our prosperity itself*. This is apt to produce wantonness and insolence ; concessions beget claims. When real grievances no longer exist, imaginary ones will sprout up.

Our author proves that every subject has all the liberty and rights that can be properly exercised by individuals in a civilised society ; that tithes are no grievance, because if the land was not charged with them, landlords would in consequence raise their rents two shillings an acre, much more than is, on an average, now paid to the clergy.

The Political History of Ireland, from the Commencement of Lord Townshend's Administration to the Departure of the Marquis of Buckingham. With Observations on the Trade and Finance of the Country. By James Mullala, L. L. B. 5s. Byrne, Dublin. 1793.

MR. Mullala dates his Dedication to the duke of Leinster, from Trinity College, Dublin. From this circumstance we conjecture he must be a young man, and his knowledge of domestic or British politics very limited. Little could be learned of the secrets of government amid the shade of Academic groves : causes could only be guessed at by their effects. Materials for political history lie buried in the documents of office, or exist only in the memory of cabinet-ministers. Mr.

Mullala pretends to no such authentic information: the few respectable people with whom he was acquainted, and whose names he gives (we think rather indelicately) to the public, were opposition-members, and therefore unlikely to know the true springs of action. However ill furnished with proper evidences, yet our author was resolved to take up a political theme. To which, from the following anecdotes of himself, he seems to have been early devoted.

' I speak as an individual, when I say I am not a violent advocate for too frequent returns of general elections; as I shall ever have reason to regret the active part I took on the last general election in the county of Wicklow; for to serve my friends in that county, I neglected a wealthy friend in a distant part of the kingdom, who then was ill of a severe indisposition; notwithstanding, I steadily adhered to the independent interest of the county of Wicklow; and my absence being considered by my friend to proceed solely from ingratitude, he altered his will which had been made in my favour, and left a considerable property to an utter stranger to him and his family. And to complete the catastrophe, I was deprived of a freehold in the county of Wicklow, by the very man whose cause I was ready to support with my life, and whose interest I too warmly espoused.'

And therefore our author dislikes the frequent return of elections! It is thus we make our own distresses or conveniences the standards to regulate state-affairs: the imprudent or intemperate conduct of a man is sure to bring disappointment, and he condemns the most salutary measures, without attending to the cause of his disapprobation.

Thus impaired in fortune and soured in mind, Mr. Mullala was resolved to vent his rage against the Irish government, and to give its political history, in a period of ten years, during which lord Townshend, lord Harcourt, lord Buckinghamshire, lord Carlisle, duke of Portland, and the marquis of Buckingham, swayed the vice-regal sceptre: the whole very imperfectly compiled from magazines and newspapers. Querulous throughout, and unenlivened with political reflections or useful observations, our author's principal aim seems to be to catch the present moment of political ferment in that country, and to force himself into public notice. In our opinion, he mistakes loquacity for eloquence, and the chat of a coffee-house for the consultations of a privy council. In proof of what is advanced, scarcely a third of his performance is devoted to his political history, the rest treats of an union, the origin of the whiteboys; the emancipation of the Catholics; the regency-business, and the speeches of Irish senators on that occasion; parliamentary reform; the finances of the country,

&c.

&c. On all these topics he speaks with an arrogant and dogmatical tone, ill-suited to his information and talents, and to the trifling manner with which he discusses them.

‘ When nations, says he, have arrived to maturity, then is the age of philosophy. Philosophers ever abominate tyranny and imposture, because they enslave mankind ; they do not desire to rule, but they require of those that govern to consider that public happiness is the only source of their enjoyment. I am sensible that in speaking of our oppression and evils, I am reproaching our rulers with their errors and with their crimes. However, this consideration shall not dissuade me from every exertion of my humble endeavours in the sacred cause of humanity. I will inform princes of their duties, and of the rights of the people. I will delineate the effects of that power which is guilty of oppression, and will reprobate the indolent weakness that permits it. Let then governors abstain from acts of tyranny.’

Among other incoherent and miscellaneous matter, Mr. Mullala draws the characters of the celebrated speakers in the house of commons. We shall select a few.

‘ The principal secretary of state, Mr. Hutchinson, has a sweet and pleasing elocution. His exordium is generally grand, and his oratory is neither wordy nor ostentatious, and seldom disappoints your expectation. Mr. Grattan is possessed of the greatest abilities and indefatigable perseverance : his private life is not stained with any vices, nor filled by any meanness. His sentiments are as liberal as they are elevated. In social life an agreeable and lively companion, and of such versatility of genius, that he can accommodate it to all sorts of conversation. His eloquence is almost of every species, he excels in the argumentative as well as in the declamatory style, and his invectives are uttered with such energy of diction, and dignity of action and countenance, that they totally intimidate those most willing and best capable of opposing him. In reply he is, perhaps, the greatest man in the world. In a word, he is the greatest orator I ever heard, and will most deservedly make a great and shining figure in the annals of this country. Mr. George Ponsonby is argumentative, and reasons in a strong, close, and nervous manner. Mr. Curran has studied the master of Grecian eloquence, with the discernment of a kindred spirit ; possessing a fancy equally playful, he wields thunder equally majestic. Mr. Foster, the speaker, has the clearest conception of the trade, finance, and commerce of the country ; he can state and explain the most intricate matters, even in figures, with the utmost perspicuity. He is so clear and accurate in finance, that while he spoke on that subject, the most ignorant thought they understood what they really did not. He has been considered

considered as a less eloquent than artful speaker: while chancellor of the exchequer he managed the finances with great care and personal purity. His place and power make him some public enemies; his conduct in both secures him from personal ones. Mr. Brownlow has distinguished himself as much for his patriotism as others have by their oratory. When he speaks he is ever well attended to; he possesses both integrity and solid sense, numerous instances of both he has manifested for a series of years as a representative for a truly spirited and independent county. Mr. Brownlow adheres to that line of conduct which in a senator I much admire, he supports government when right, and opposes them when wrong: such opposition must and ever will have considerable weight. Mr. Sheridan, in my humble apprehension, may be considered a second Cicero.'

Our author draws the following portraits of two beautiful and amiable women.

'I hope I will be excused for paying a deserved tribute of praise to two of our late vice-queens: it affords me no small share of pleasure to be able to hand down to posterity the marchioness of Buckingham, as a lady distinguished for every virtue that can dignify or adorn human nature, and were I possessed of the eloquent tongue of a Burke, the queen of France's beauty would yield to the almost divine and too lovely duchess of Rutland. The marchioness of Buckingham possesses every virtue that human nature can boast of—affability, politeness, courtesy, and charity: she is a perfect pattern of conjugal affection and domestic economy. Her good qualities endeared her to the Irish nation, and her name will be revered as long as exalted virtue is held in estimation. The duchess of Rutland was very young when she came to this country; full of innocence, life and vivacity, and adorned with every beauty of soul and charm of person, that instantly impressed every beholder with enthusiastic and respectful love. But, with the sublime Burke, I must lament that the age of chivalry is no more, and with it that sensibility and chastity of honour, which felt a stain like a wound, and inspired courage while it mitigated ferocity; otherwise the charming and too lovely duchess of Rutland would have been as remote from censure as she was from meriting it.'

In the conclusion, our author exhibits a view of borough-representation in Ireland, obviously with an intent to influence the public mind. All his efforts are directed to this point, a sure mark of weak intellects and turbulent passions.

Ogygia.

Ogygia: or, a Chronological Account of Irish Events, collected from very ancient Documents, faithfully compared with each other, and supported by the genealogical and chronological Aid of the sacred and profane Histories of the first Nations of the Globe. Written originally in Latin, by Roderic O'Flaherty, Esq. Translated by the Rev. James Hely, A. B. 2 Vols. 8vo. 12s. Mackensie, Dublin. 1793.

THIS work, since its first publication in Latin in 1685, has supported the highest character among Irish antiquaries; and not undeservedly, for the author was a man of abilities and attainments superior to those who went before or succeeded him. The absurd and palpable fables of Keating were disgusting to every sober reader, and his own countrymen were so ashamed of them, that Walsh, who published an abridgement of him^q. A. D. 1682, apologises for him by saying, he related these incredible poetic fictions with a design of exploding them; and Dr. O'Brien, in the preface to his Irish Dictionary, printed at Paris, 1768, assures us, Keating never intended his history for public view, but the amusement of private families. From the following biographical notices of O'Flaherty we shall be enabled to account why he shut his eyes to the convictions of reason and learning, and implicitly adopted the bardic tales of his uncivilised countrymen.

Roderic O'Flaherty was descended of a potent Irish sept, whose possessions were in the county of Galway, their chief seat being at Moycullen, where our author was born in 1630. He was a minor when Cromwell deprived him of his inheritance, nor was it restored to him by the act of settlement: he was consequently obliged to occupy a small farm at Park, in the barony of Moycullen, where he lived in studious retirement, unpatronised, where he died in 1718. Having excellent talents, he made a rapid progress in letters, and acquired a good Latin style, which enabled him to correspond with men of learning abroad, and who consulted for him books not then to be found in Ireland. A taste for antiquities he imbibed from Dudley Firbis, celebrated for his skill in this study. As his knowledge of the history of his country, and whatever related to it, were confessed, he received MSS. and other literary contributions from every quarter, and on a large collection of ancient documents he began his Ogygia. Dissatisfied with a government which neither countenanced his religion, or restored him his property, and countenanced by his countrymen, his fellow-sufferers, can we wonder at his adopting as true their historic romances, wherein the antiquity, power, and learning of the Irish are profusely displayed, or surrendering

ing his understanding to these wild delusions? Had he acted otherwise, circumstanced as he was, he must have run retrograde to early prepossessions and confirmed habits, and he must have deserted his countrymen to gratify a people whose language he scarcely spoke, and writ badly.

From this preparatory discipline it might be presumed that few were better qualified to exhibit a true picture of ancient Ireland, and of the customs and manners of her inhabitants; and yet he has eminently failed in this. The MSS. he used are in modern Irish, and of little authority. With the old language and old writings he was totally unacquainted. For Lhuyd, who composed the Celtic dictionaries, and whom all allow to have been a great master of the Celtic tongue in all its dialects, declares, in his letter to the Royal Society, 'that the parchment MSS. which he procured in Ireland were not to be explained, though he had consulted O'Flaherty, author of the *Ogygia*, one of the chief Irish critics, and several others, yet scarcely could they interpret one page.' See *Philosop. Trans.* No. 336. This we alledge as solid grounds for doubting the authenticity and value of the MSS. he relies on. Add this additional proof of O'Flaherty's unacquaintance with the ancient Irish language, that he neither details nor attempts an explication of the Brehon laws, which certainly would not have been the case, 'did either he or his two learned antiquarian friends, Lynch and Mac Firbis, know any thing of them. The attempt was reserved for the temerity of more modern writers; colonel Vallancy, without referring to glossary or clue, has obtruded on the world a translation of these old institutes, which, by common helps, are unintelligible to every other person. The undertaking required some apology, and he has the modesty to say, 'he does not presume to think he has given a proper translation of the laws of the ancient Irish.' A question then occurs, which we leave him to answer: why, in point of credit and candour, did he give such to the world?

Our author tells us in his preface, 'that the plan of his undertaking required that he should entitle it a chronology of the events recorded therein, and with the greatest exactness and accuracy to examine the years and parts of the years relative thereto. He has also added a very long genealogical series, most accurately revised: no nation having preserved its antiquities, or transmitted them to posterity with greater precision, both chronologically and genealogically.'

As to his genealogies, hear what O'Conor says, who edited a posthumous work of O'Flaherty, entitled *Ogygia vindicated*. 'These, he confesses, are inaccurate, and all the regal lists, antecedent to the first century, bear evident marks of bardish forgery.'

forgery. To extend back the antiquities of the nation, generations have been multiplied; princes, acknowledged only by their several factions, have been taken into the lists of legitimate monarchs, and put in regular succession to each other. In the same technical strain they have adjusted the years of their reigns; but the inventors of this scheme of antiquity have been such ill masters of their art, as to fill some pages of their fabricated chronology with generations too many for the course of nature, in the number of years they assign to each reign.' We chuse to give this condemnation of Irish genealogies rather than our own, as the writer cannot be suspected of misrepresenting this branch of the antiquities of his country.

As to our author's chronology, it every where deceives the reader with a show of the most exact calculation: a trick commonly practised by the greatest impostors. The Scots, he says, arrived in Ireland on the calends of May, the 5th day of the week, and the 7th of the moon's age. This he accounts for in the following extraordinary manner:

' Some historians, omitting the day and year, assure us they landed in Ireland in the reign of Solomon at Jerusalem: each particular coincides with the year of the Julian period, 3698, in which the 7th day of the moon, and Thursday (the dominical letter being E) concur with the calends of May, and which was, according to the computation of Scaliger, the 5th year of the reign of Solomon, and of the world 2934. Others likewise, without consulting Scaliger's thoughts on the subject, have particularly described the year, without mentioning Solomon or the day of the month; so that these different accounts conspiring, the day of the week, of the month, the moon's age, the reign of Solomon, and the year of the world, there is not the most distant shadow of doubt remaining, of the year and season of the year the Scots first entered Ireland.'

This is an excellent banter on ideal chronologers. In this as well as in what follows, our author must speak ironically, for he never could dream of passing off such ignorant and unmeaning jargon for chronology, or any thing relating to it. Had the Irish characters of time, determined by eclipses and astronomical observations, or if they computed by cycles, our author was sufficiently learned and zealous to produce them. From hence we conclude, that his genealogies, chronology, and traditions are of equal weight, that is, light, puerile, and undeserving notice, and unworthy the good sense of a nation advancing fast in civilization and literature.

O'Flaherty divides this Ogygia into three parts: the first

treats of the island of Ireland ; its primitive inhabitants ; its various names ; dimensions, kings, and their election. In the second part we have a comparison of foreign periods and generations with the Irish, and in the third, an account of Irish transactions from the flood to the establishment of Christianity. And the whole concludes with a chronological poem, recapitulating the Ogygia.

We shall now proceed with a specimen of Mr. Hely's translation, giving the original, the better to enable the reader to determine its merit. The place we select is the fourteenth chapter of the third part ; it describes our unfortunate author's patrimony.

** Magh-ullin campus Ullinni, in quo scilicet congressus est, parva mutatione fit Moycullin. Locus hic natalices meus fuit, & longo atavorum serie patrimonium. Mannerium erat regiis diplomatibus a regio vectigali exemptum, fori & nundinarum privilegio dotatum, accuriæ, quam vocant seneschalli, libertate ad dirimendas lites honoratum. Infra bimatum vero patre orbatus minorenis patriæ legibus in tutoriam regis custodiam deveni, & nummos, ut mos erat, pro tutela numeravi : sed antequam ex lege per ætatem licuit hæreditatem adire, tutoris præsidium amisi regis mei parrisidio undeviginti annus natus, & regius hæres semestri me junior peregre victum quærere compulsus est. Regium hæredem dominus bonorum omnium applausu citra pulverem & sanguinem ad sua regna mirabiliter revocavit : sed me nonignum invenit, cui tugurii mei regnum restituat. Tibi soli peccavi, Domine ; sit nomen Domini benedictum in æternum.'*

TRANSLATION.

** Magh-ullin is the field of Ullinn, where the battle was fought. It is rendered Moycullin by a small change. This is my natal soil and patrimony, enjoyed by my ancestors time immemorial. There was a manor exempted by a patent from all taxes ; it likewise enjoyed the privilege of holding a market and fairs, and was honoured with a seneschal's court to determine litigations. But having lost my father at the age of two years, I sheltered myself under the wings of royalty, and paid the usual sum for my wardship. But before I attained the proper age of possessing my fortune, I was deprived of the patronage of my guardian, by the detestable execution of my king. Having completed my nineteenth year, and the prince half a year younger, then I was compelled to take refuge in a foreign clime. The Lord wonderfully restored the prince to his crown, with the consent and approbation of all good men, without having recourse to hostile measures ; but he has found me unworthy to be reinstated in the possession of my own estate.*

estate. Against thee only, O Lord, have I transgressed. Blessed be the name of the Lord for ever.'

The translation is entirely destitute of spirit or grace, in many places vulgar and unintelligible, and in not a few the translator seems not to understand his author. The work may be amusing to the curious; but the details are romantic, and not to be depended on.

ENGLISH LITERATURE.

The Dissonance of the four generally received Evangelists, and the Evidence of their respective Authenticity examined. By E. Evanson, A.M. 8vo. 5s. Boards. Law. 1792.

WHEN we reflect on the ill effects which the speculations of learned men have sometimes had on ill-informed minds, we have been tempted to wish there was a learned language to which certain questions might be confined, till their importance had been ascertained by impartial criticism. At the same time we are not ignorant, that the happiest consequences have frequently followed the most popular modes of discussion. The most refined objections of infidelity have called forth the ablest talents, and the most powerful arguments, in defence of Christianity; while, on the other hand, the too wary prudence and illiberality of bigots have, perhaps, weakened the interest of that truth which they professed to esteem, and have emboldened those opponents who have mistaken caution for fear.

We mean not to insinuate that the author of the present work is an infidel. On the contrary, he professes himself to be a believer of revelation, and appears to possess no common share of zeal for what he apprehends to be the truth. Mr. Evanson has also entered the lists of controversy before, and, in the judgment of some, with a degree of respectability; first, in a letter to bishop Hurd, on the subject of prophecy; afterwards, in some letters to Dr. Priestley, in the Theological Repository, and lately in a pamphlet on the observance of the Sabbath.

We are, therefore, less shocked at the present attempt of Mr. Evanson, than if it had proceeded from a more suspicious quarter. In some instances he has used more warmth of expression

pression than was necessary, but we give him credit for his integrity, and shall proceed to lay before our readers a candid, though concise view of his performance, leaving it to others to pursue further what cannot fall within the limits of a Review.—Mr. Evanson commences with asserting that the evangelical histories contain such gross contradictions, that no close-reasoning and unprejudiced mind can admit the truth and authenticity of them all.

‘ A divine revelation, says the author, being a supernatural interposition of the Deity in human affairs, cannot, by any prudent person, be acknowledged as such upon common and merely natural evidence of any sort whatever. To gain its admission and belief at first it must ever be attested by a display of miraculous, supernatural power, as in the case of Moses and the prophets under the Jewish law, and of Jesus and his apostles under the Gospel; and to all future ages, prophecy, the completed prediction of events out of the power of human sagacity to foresee, is the only supernatural testimony that can be alleged in proof of the authenticity of any revelation. To those, for example, of the present age, who have any doubt about the certainty of the Christian revelation, and consequently of the truth and authenticity of those histories in which it is recorded, it cannot be of the least use to allege the miraculous acts there, and there only, related to have been performed by the first preachers of that revelation; because those acts making a very considerable part of the narration, the authority and credibility of the histories must be firmly established before the miracles contained in them can reasonably be admitted as real facts. But with prophecy the case is widely different. The testimony it adduces depends not in the least upon the veracity or credibility of the writer; but every man capable of understanding the meaning of the prediction, and of comparing it with the corresponding events whereby it hath been or is compleated, is a competent judge of the degree of proof it affords.

‘ Prophecy, therefore, is by far the most satisfactory and the only lasting, supernatural evidence of the truth of any revelation. To this the Jewish, to this the Christian revelation both appeal as the great criterion of their divine origin and authority. In the old Testament, God, by his prophet Isaiah, declares this to be the proper distinguishing mark between false religions and the true. “ Produce your cause, saith the Lord; bring forth your strong reason, saith the king of Jacob. Let them bring them forth and shew us what shall happen; let them shew the former things what they be, that we may consider them and know the latter end of them; or declare us things for to come, shew the things that are to come hereafter, that we may know that ye are Gods.” And again,

“ Thus

"Thus saith the Lord,—I am the first and I am the last, and besides me there is no God. And who, as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people? And *the things that are coming and shall come, let them shew unto them,*" with many other passages of the like import. In Deuteronomy, prophecy is particularly referred to as the only satisfactory proof of the divine mission of the mediator of the new covenant, who is there expressly promised to the Jewish nation. "If thou say in thine heart, how shall we know the word which the Lord hath not spoken? when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." And in the new Testament, in conformity to this criterion given us by Moses, we are assured upon the highest authority, that "the testimony of Jesus is the spirit of prophecy." Either therefore those predictions contained in the new Testament, which relate to the present time and to times already past, must have been fulfilled, or else the Gospel itself must be an imposture and of no authority at all.'

Though we are willing to allow that prophecy affords a grand proof in favour of the authenticity of revelation, (for the spirit of prophecy is the testimony of Jesus) we can by no means subscribe implicitly to the opinion of Mr. Evanson, who asserts, that prophecy is the only supernatural testimony that can be adduced in proof of the authenticity of any revelation, in ages subsequent to its delivery. For even the authority of prophecy must in some measure rest on the authority and credibility of the histories, as well as miracles. Besides, prophecy is not so clear as to be subject to no dispute, even among those who allow its existence. Among those who admit the authenticity of Matthew's gospel, there are no less than three opinions on the coming of Christ. And even those, which are admitted by Mr. Evanson as authentic prophecies in the Revelations, have received different interpretations from different commentators. If there have been some ingenious devices that have been for a time received as miracles, there have also been some shrewd conjectures which have assumed, in the opinion of many, all the importance of prophecies: particularly some which are referred to by bishop Hurd. How far human sagacity can extend its powers to the foreknowledge of events, is probably impossible for human reason to decide.

Mr. Evanson goes at large into St. Matthew's gospel; against the authenticity of which he observes, that "the only writers

who inform us that he wrote a history, assure us he wrote in Hebrew; and that it was afterwards translated into Greek, though nobody knows when, nobody knows where, nobody knows by whom, and that there is no satisfactory evidence, that such an original copy was ever seen by any person capable of reading it: that the writer discovers great ignorance both of the geography of Palestine, and of the customs of the Jews: that he understood not the prophecies of the Jewish scriptures, particularly those applied by him in the first and second chapters, that one of these is an obvious forgery, and that the history is written in barbarous Greek."

With respect to the original copy of Matthew, however, it is liable to no other objection, on account of no person's having compared the translation with the original, than the gospel of Luke, which Mr. Evanson admits to be genuine, or the other gospels. When some of the early Christians appealed to the original manuscripts then extant, their assertions were treated with contempt, even by those fathers, who were of the greatest authority in the church, particularly by Ignatius *: Mr. Evanson should at least have taken notice of that sense, in which many learned writers, particularly Dr. Sykes, have received some of the prophecies quoted by the evangelists from the Old Testament, and applied in the New, namely, in the way of mere quotation or accommodation. Mr. Evanson too might have hinted, that *parts* of the gospel of St. Matthew have even been acknowledged by some modern writers not to be genuine, particularly the two first chapters, and that they were not in the copies of the ancient Ebionites: and that with respect to the passage in one of these chapters, which he asserts is a forgery, though it is not found totidem verbis in the Old Testament, yet that the substance is; and that the best critics have admitted, that the evangelists borrow phrases from the Old Testament, to convey their thoughts on very different subjects. We think Mr. Evanson's argument required that these things should have been mentioned.

St. Luke's gospel Mr. Evanson acknowledges to be genuine, though it has some interpolations; he also admits, that the diction and composition of the parables and speeches recorded, are just and elegant, and that he well deserves to be reckoned among the fine writers of the Greek language: but as we do not allow this circumstance to be any convincing argument for the authenticity of Luke, so neither do we allow

* Epist. ad Philadelph.

that

that the want of this purity in others, is any proof of their spuriousness; recollecting, that the four gospels are maintained to be chiefly translations of discourses delivered in the Syriac or Chaldee language; which forbids our expecting a strict regard to the purity or idiom of the Greek.

Among the interpolations of St. Luke's gospel, Mr. Evanson mentions the account of the demoniac, and the two first chapters. In the Acts, written also by St. Luke, the passage, which speaks of diseases and lunacies, cured by handkerchiefs or aprons brought from St. Paul's body, is also, according to him, a forgery.

In the story of the demoniac of Gadara, which has often been the subject of criticism, the difficulty (if such it be) arises from the benevolent character of our Lord, with which the treatment of the swine may be thought inconsistent, and not from the improbability of the Jewish people keeping swine; for it is not necessary to admit they were Jews, who kept these swine. With respect to what Mr. Evanson calls the strongest objection, bishop Pearce hath observed, that where it is said, *the disciples go unto the other side, εις το περαν της λιμνης*, it might more properly be translated, *to the side of the lake*. Vide Pearce in loco, and elsewhere: This, however, we do but just mention; as it does not remove the difficulty; for our Lord and his disciples actually pass over from the western to the eastern side of the lake of Gennesereth. From the country of the Gadarenes he retired, at their request, and ch. 8. v. 37. gets up into the ship, and returns back again to Capernaum; so Mr. Evanson turns it: but as there is no mention of Capernaum in the original, Jesus might retire higher up, some may say, on the eastern side*: or if he passed over to the western side of the lake, what forbids, (the passage is but short) that he should have passed over again, and landed higher up at a distance from Gadara, though this is not mentioned? If this latter supposition be admitted (and where is the improbability of it?) our Lord will be found where he ought to be, viz. on the eastern side of the lake.

In the first chapter the angel is made to inform Mary, that the child to be born of her should be *called the Son of God*; Mr. Evanson remarks, that he was never mentioned by any other appellation, than the Son of Man, till after the resurrection. But we would just remind Mr. Evanson (for we suppose he cannot be ignorant of the sense that *λαθανεται* will admit), that the passage may be translated very differently from the

* Pearce, however, does not admit this sense.

manner, in which it stands in our translation : all the orientalists too, except the Coptic, put *καὶ*, (*and*) before the last clause of the verse : so that the whole verse might be translated thus : Therefore thy child or offspring (*τὸ γεννώμενον*) will be holy, and a son of God or a divine person ; and so a modern translator, Mr. Wakefield, nearly turns it. It was not, therefore, necessary for Mr. Evanson to observe, that the falsehood of this prediction of the angel, ‘that he should be *called* the Son of God because of his miraculous birth,’ appears uncontestedly from other scriptures. Mr. Evanson also might have recollect^ded that the term Son of God, both in the Old and New Testament, is used in a sense that has no respect whatever to a real birth ; and here the term Son of God might have reference rather to the holy character which Christ would afterwards sustain, than to the immediate circumstance of his birth.

Mr. Evanson maintains, that Mark’s gospel is compiled from Matthew’s and Luke’s, and that John’s was written by some person who was conversant in the Platonic philosophy. So that he leaves us only one gospel. The rest, according to him, are ‘the forgeries of the *ραδισπόντι orthodox Christians of early times.*’

Mr. Evanson, after going largely in the way of remarks on the four gospels, makes a few cursory observations on some of the epistles.

‘ Having thus stated what to me appear contradictions absolutely irreconcileable ; and submitted to the public the reasons which have long induced me to reject three of the four generally received gospels, as spurious fictions of the second century, unnecessary and even prejudicial to the cause of true Christianity, and in every respect unworthy of the regard which so many ages have paid to them ; I have accomplished all that I at first proposed. Leaving every reader, therefore, to judge for himself, as I have done, and to criticise my reasoning with the same unreserved freedom, with which, though a sincere convert to the gospel covenant, I have found it necessary for my own rational conviction to scrutinize the respective authenticity and credibility of these important scriptures ; it was my original intention, here to have closed the present disquisition. But because the same train of investigation hath led me to reject likewise several of the canonical epistles, upon the sole authority of some of which several fundamental doctrines of the orthodox church ; and of various sects of professed Christians are confidently taught the people for doctrines of the gospel of Christ, I think it my duty to add briefly my reasons for expunging also out of the volume of duly authenticated

ed scriptures of the *new covenant*, the Epistles to the Romans—to the Ephesians—to the Colossians—to the Hebrews—of James—of Peter—of John—of Jude,—and, in the book of the Revelation, the Epistles to the seven churches of Asia.'

' Such, candid reader, are the arguments, which have induced the author of these pages to regard so large a part of the canonical scriptures as spurious fictions of no authority, and undeserving the attention of a disciple of Jesus Christ. What effect they may have upon thy mind is not in his power to determine : but who-soever will attentively examine those writings, which, thus convinced, he refuses to admit into his creed, will find that they alone have given cause for that voluminous inundation of school-divinity, and those endless theological controversies that have for so many ages oppressed the literature and fatigued the patience of Europe ; that they alone have been the source of those wild, irrational systems, which have so long misled people from the plain, straight, *perpicuous* paths of true religion, into the manifold, devious wanderings of that obscure labyrinth of fabulous superstition, whose impious doctrines having nothing to do with reason, and applying only to the passions, have so exasperated the minds of men against each other, and so inhumanly, as well as unchristianly, hardened their hearts, as to produce frequently in every nation of Christendom, under the plea of godly zeal, scenes of barbarous violence and brutal cruelty, exceeding even those, which, in a neighbouring country, have lately shocked our feelings, occasioned by a paroxysm of that political phrensy into which the inhabitants had been *fatally* and most unwisely agitated ; doctrines which, (since statesmen have been wise enough to discourage the spirit of religious persecution), have filled the nominally Christian world with a continually increasing variety of sects, both the teachers and disciples of which, according to the prophetic description long since given of them by the apostle Paul, though from infancy to old age they are *ever learning*, are *never able* to attain a rational, satisfactory intelligence of the religion they continue to profess, nor *to come to the knowledge* of the obvious and simple, but important truths of the new covenant of the gospel.'

Mr. Evanson had before expressed his disbelief of the authenticity of Matthew's gospel, in his letter to bishop Hurd, and if we recollect rightly, had been called upon to bring his arguments before the public. Though we profess to differ from our author on many topics, we cannot but think that he

discovers considerable abilities and ingenuity in this work; but we also think he under-rates the province of criticism, (to which, in a controversy of this kind, however, people must have recourse) and in many instances does not condescend to take notice of the replies, which have been made to his objections. Mr. Evanson says that the subject of the present book has been the mature deliberation of a greater number of years than the Roman poet thought fit to prescribe for publications of a less important kind. The arguments Mr. Evanson has, we doubt not, well weighed and digested, though as to its construction, the work has the appearance, in some instances, of being hastily put together.

A R E V I E W
O F
P U B L I C A F F A I R S,
F R O M
J A N U A R Y T O M A Y, 1793.

F R A N C E.

IN our last review of political affairs, we left the unfortunate Louis XVI. in the humiliating situation of appearing as a criminal before those subjects whom he had formerly exiled at a nod, or doomed to dungeons or to death by a single word. The principal articles of his accusation, were drawn from an exercise of that very power with which they had legally intrusted him. When the president of the assembly charged him with suspending the decree relative to the factious priests, the sovereign's reference to the constitution which allowed him the free power of sanctioning decrees, was regarded as an ineffectual defence. Acts committed anterior to his acceptance of the constitution were adduced as evidence to prove his intentions of violating it, and the precautions which he took on the night preceding the bloody 10th of August, dictated most probably by motives of personal safety only, were construed into premeditated plots to destroy the citizens of Paris.

On the 26th of December, General Santerre announced the arrival of Louis Capet in the assembly, who was informed by the president that he was to be heard definitively that day. The firm and manly deportment of the fallen monarch on this occasion, atoned, in the opinion of most reasonable spectators, for those periods of his life, which, under the influence of a faulty education, had been devoted to indolence and indulgence. M. Deseze, one of his council, read his defence, which we

have had occasion in the course of our Review to admire, equally for force of argument and elegance of diction. M. Lanjui-nais one of the members exhorted the convention not to confound the characters of judges, jury, and accusers, having already set forth their opinions to the world.

The discussion was fatally closed on the 19th of January; after a sitting of near thirty-four hours, the punishment of death was voted by a small majority of the convention, and several of these differing in opinion from the rest, respecting the time when it should be inflicted, some contending that it should not be put in execution till after the end of the war, while others proposed to take the sense of the people by referring the sentence to the primary assemblies. The conclusion of this unhappy business is too well known to require a minute detail. It was however on the best grounds believed, that the majority of the convention were compelled to this unjust measure by the apprehension of becoming victims to popular fury, since a formidable mob was collected who openly threatened by name a considerable number of the members, and declared their intention to murder them if they refused to vote for the death of the king. Every circumstance indeed warrants us in asserting that this decision was more the effect of factious fury than of temperate deliberation, and that the cause of liberty will certainly be impeded by the unprincipled violence of its pretended votaries.

Britons may exult that there was not an Englimman to be found upon this sanguinary list. The only one in the convention, the celebrated Thomas Paine, did not vote, but sent his opinion to the president, which was, that Louis Capet should be banished to America at the end of the war, and kept a prisoner till that event.

The president having announced that he was about to declare the result of their long and important deliberations, a profound and awful silence ensued, while he declared, That out of 721 votes, 366 were for death, 319 for imprisonment during the war, 2 for perpetual imprisonment, 8 for a suspension of the execution of death till after the expulsion of the Bourbons; 23 were for not putting him to death, unless the French territory should be invaded by some foreign power; and 1 was for death, but with commutation of punishment. The president concluded in a lower and more solemn tone, and taking off his hat, he pronounced, "In consequence of this, I declare, that the punishment decreed by the national convention against Louis Capet is *death*." The Spanish court through the medium of its minister made a becoming application to the assembly, previous to the passing of the sentence, in behalf of the de-

posed

posed sovereign, but the reading of the letter was rejected with equal insolence and imprudence. At this period of the sitting, the king's three counsellors were admitted to the bar, and one of them, M. Deseze, addressed the convention :

" Citizens, representatives, the law of the nation and your decrees have entrusted to us the sacred function of the defence of Louis. We come, with regret, to present to you the last act of our function. Louis has given to us his express charge to read to you a letter signed with his own hand, of which the following is a copy :"

LETTER FROM LOUIS.

" I owe it to my own honour, I owe it to my family, not to subscribe to a sentence which declares me guilty of a crime of which I cannot accuse myself. In consequence, I appeal to the nation, from the sentence of its representatives ; and I commit by these presents to the fidelity of my defenders, to make known to the national convention this appeal, by all the means in their power, and to demand, that mention of it be made in the minutes of their sitting.

(Signed)

LOUIS."

M. Deseze then solemnly invoked the assembly in the name of his colleagues, to consider by what a small majority the punishment of death was pronounced against the dethroned monarch. " Do not afflict France, added this eloquent advocate, by a judgment that will appear terrible to her, when *five* voices only were presumed sufficient to carry it." He appealed to eternal justice, and sacred humanity, to induce the convention to refer their sentence to the tribunal of the people. " You have either forgotten or destroyed," said the celebrated M. Tronchet, " the lenity which the law allows to criminals, of requiring at least *two-thirds* of the voices to constitute a definitive judgment."

A melancholy gloom and awful silence superseded the native gaiety of the French capital during the last days of the life of the deplored Louis, as if some future calamity was presaged to that irritable and factious city; while bodies of armed men patroled the metropolis, the suppressed sighs, and the restrained lamentations announced to the thinking world, that a fair appeal to the people would have granted life, at least to him, who had suffered the mortification of descending from the station of an exalted sovereign to that of a degraded citizen.

After passing Sunday in preparations for his approaching change, and taking an eternal and agonizing farewell of his wife

wife and family, the unfortunate Louis, as the clocks of Paris sounded eight on Monday morning, was summoned to his fate. The monarch ascended the scaffold with heroic fortitude, with a firm step, and a countenance void of dismay; and being prevented from addressing the people, he was sent before the tribunal of the Omnipotent, to claim, and probably to receive that justice which his earthly judges had denied him. This imprudent step of a prevailing faction will probably be the source of much calamity to France. The resignation of the minister Roland, whose first wish seems to have been that of saving the life of the king, was the first fruits of that fatal determination; M. Paché was next dismissed from the cabinet, and Bournonville succeeded to the war department.

Among other misfortunes in which the murder of the king has involved the French nation, we must certainly account that of a war with Great Britain. On the first establishment of the revolution, the heart of every Englishman beat in unison with those of the patriots of France. Some imprudent steps of the first assembly lessened the number of its admirers; but notwithstanding the declamations of Mr. Burke, when the French were first invaded by foreign despots, "success to their arms" was resounded from every quarter of this kingdom. The horrid massacres of the 10th of August, and the 2d of September, disgraced the name of liberty, which the predominant faction had assumed; but still, such was the veneration of Britons for even that sacred name, that we are persuaded had the convention abstained from imbruining their hands *deliberately* in the blood of a fallen and innocent man, all the arts of ministry would never have led the people of England to countenance a war.

It would be a tedious, and therefore an unwelcome undertaking, to trace minutely and gradually the progress of the dispute between France and England; let it suffice then to say, that on the 1st of February, upon the motion of Brissot, the national convention decreed, among other articles, "That George, King of England, had never ceased since the revolution of the 10th of August, 1792, from giving to the French nation proofs of his enmity, and of his attachment to the concert of crowned heads; and that he had drawn into the same league the stadtholder of the United Provinces: that, contrary to the first article of the treaty of 1783, the English ministry have granted protection and succour to the emigrants and others, who have openly appeared in arms against France: that, on the news of the execution of Louis Capet, they were led to commit an outrage against the French republic, by ordering the ambassador of France to quit Great Britain: that the English have stopped divers boats and vessels laden with corn for France,

whilst

whilst at the same time, contrary to the treaty of 1786, they continue the exportation of it to other foreign countries : that, in order to thwart more efficaciously the commercial transactions of the republic with England, they have by an act of parliament prohibited the circulation of assignats. The convention therefore declare, that, in consequence of these acts of hostility and aggression, the French republic is at war with the king of England and the stadholder of the United Provinces.

In consequence of these measures general Dumourier proceeded with a large body of troops to invade Holland, exhorting the Batavians in a spirited manifesto to throw off the tyrannic aristocracy of the stadholder and his party, and to become a free republic. The states-general of Holland issued a counter declaration, in which they combated that of the French commander, and pointed out the fallacy of his assertions, and the danger of his designs. The Hollanders every where made the most vigorous preparations for defending themselves, and the English cabinet seconded their efforts, by an immediate embarkation of troops, to the command of which the duke of York was appointed.

Thus at a period when every circumstance evinced the necessity of peace, and invited to the cultivation of it, when our commerce flourished beyond example, when wealth flowed in from every quarter, when our manufactures were distributed over the face of the whole earth, and almost every individual partook of the prosperity of the nation, Great Britain finds herself engaged in war. The consequences are obvious, and, in part, are already experienced : the only question therefore is, whether it could have been avoided or not.—If, as the opposition asserted, the first provocation was given on our side ; if, while the French nation was universally disposed to amity and friendly intercourse with England, our ministers were secretly connected with the despotic combination formed against their liberties ; if we interfered concerning the Scheldt, while the Dutch themselves were disposed to acquiesce ; if by passing the Alien Bill we were the first to infringe the commercial treaty, and if we took advantage of that bill to put the most wanton and ignominious affront on the ambassador of the nation ; if overtures were made of the utmost advantage to England, to prevent a rupture, and these offers were rejected with insolence and contempt, then the British ministry have been certainly to blame. If on the other hand we can believe, that the object of the French convention was conquest and universal dominion ; if Great Britain was in actual danger of being subdued by France ; if the convention can be proved, as was asserted, to have formed plots and conspiracies against the liberties and constitution of Britain ; if they were the first to seek

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seek out causes of quarrel, and the first to take advantage of whatever causes of dispute spontaneously arose, then it must be allowed that hostilities were become necessary, and the war, greatly as it is to be lamented, could not have been avoided.

Unpropitious indeed to the happiness of mankind is that period, which affords no prospect interesting to the philosophic mind. The friend to humanity, while he deplores the excesses which French enthusiasts have committed under the name of liberty, still views with a suspicious eye the combination of despots, and laments that the expiring groans of the tens of thousands which fall on the field of battle, have not yet been able to extinguish the prejudice excited against a whole nation, by the crime committed by a faction in the murder of one *man*. The politician at one moment shrinks at the approach of anarchy, and trembles at another for the formidable efforts which he observes in favour of despotism, and he sees that, while the decree of the 19th of November, and the opening of the Scheldt are the pretended points in dispute; with courtiers at least, the restoration of the former despotism of France, if not the partition of that country, is a favourite idea.

The subjugation of Holland was the first project of the French general, and when the ease with which he effected the conquest of the Netherlands, and the courage and ability displayed by him and his army, at the famous battle of Jemappe, were considered, the aristocracy of almost every nation trembled. He justly supposed that the divisions which the usurpations of power have created in Holland, would greatly facilitate his progress; and the easy surrender of Breda and Gertuydenberg encouraged him to boast that he would terminate the contest by a speedy approach to Amsterdam. A train of circumstances however, soon put a stop to the victorious career of Dumourier, and evinced to mankind the uncertainty of military success.

General Miranda, who had besieged the city of Maestricht with great force and vigour, and summoned the governor to surrender, was attacked by prince Frederic of Brunswick, and defeated with considerable loss. The commissioners of Belgium inform the convention, in a letter from Liege, dated March the 3d, that their cantonments on the river Roer, above Aix-la-Chapelle, had been forced by the enemy, and that general Valence had evacuated that city. The Austrians, after this, divided themselves into three columns, two of which marched towards Maestricht; the siege of which was immediately raised. The third pursued the advanced guard of the republic, and the absence of several commanding officers was supposed to have greatly facilitated the success of the Prussians in these encounters, which may be justly considered as the

commencement of a new series of misfortunes to France. Such was the panic which the successes of the enemy occasioned, that general Valence himself informed the commissioners, that if Dumourier did not arrive immediately, he could not answer for the consequences; that the Prussians who passed the Roer had defeated him and relieved Mæstricht; that they amounted to near thirty thousand men, a considerable part of which were cavalry, in which his army was remarkably deficient.

Before we review the reverse of fortune which Dumourier has experienced in the Netherlands, we shall advert to the bombardment of Cagliari, the capital of Sardinia. The ships under the command of admiral Truguet began to fire upon the town the twenty-fourth of January, but as all the transports with the land forces were not arrived, he ordered the firing to cease on the twenty-ninth. The volunteers, however, being impatient to land, the admiral, after using every argument to convince them how dangerous it would be to make any attempt without a sufficient force, at length consented, and gave orders for a disembarkation on the fourteenth of February. Four ships and two bomb-ketches were posted before the town, and nearly the same force was placed between the town and a small mountain defended by batteries: another came to anchor before the town to batter it, and three ships and three frigates were employed in covering the landing of the troops. Of all these ships the Themistocles alone did execution, but she was set on fire by a red hot ball, and the captain was wounded in the leg, and died four days after. In the night the Themistocles was obliged to retire. The Patriot, which kept up a continual fire for three days and three nights, expended all her ammunition; and had eight men wounded, some of them in a dangerous manner. The Juno frigate had seven wounded.

The descent was effected under the command of general Casa-Bianca, with fifteen hundred troops of the line, and three thousand national volunteers; another descent was to be made at some distance, and a certain signal was agreed upon. The same signal was observed in the island, and the troops heard the following words pronounced through a speaking-trumpet, *Citizens, come on shore; we have put to flight the enemy.* The troops, however, suspected the delusion, especially as they could observe with their glasses, that the invitation came from persons in the Sardinian uniform. The second descent therefore was countermanded. Casa-Bianca, however, formed a camp at the distance of half a league from the town, with fifteen pieces of cannon and some mortars; but owing to some panic with which the troops were suddenly seized, they mistook the word of command, and the patroles fired upon each other; the soldiers imagined

imagined themselves too weak in number, and requested to be re-embarked, and some of them without orders began to retire towards the shore. In this disagreeable situation the general was compelled to re-embark his troops, and it was with great difficulty that he was able to save his cannon. When the troops returned on board, Truguet immediately set sail. The Leopard, a ship of the line, ran on shore, but the crew were saved: a Tartan, which ran on shore also, was burnt by the Sardinians.

This failure of the attack upon Sardinia was a trivial misfortune, in comparison with the hasty retreat and final defection of general Dumourier in the Netherlands. Soon after that general quitted Holland, and assumed in person the command of the disconcerted armies of Valence and Miranda; the forces of the prince of Cobourg and general Clairfait attacked him with a vigour that astonished him, who had but a few months before driven the same troops out of France, and through the Netherlands into Germany. He saw with mortification and dismay the laurels of Jemappes wither on the plains of Tirlemont.

On the 14th of March, the Imperialists advanced from Tongres towards Tirlemont, by St. Tron, and were attacked by general Dumourier successively on the 15th and the following days. The first attempts were attended with success. The Austrian advanced posts were obliged to retire to St. Tron through Tirlemont, which they had already passed. On the eighteenth a general engagement took place, the French army being covered by Dormael, and on the right by Landen. The action continued with great obstinacy on both sides, from seven o'clock in the morning till five in the evening, when the French were obliged to fall back, and the Austrian cavalry coming up, put them entirely to flight. The loss in each army was great. The French displayed great courage and address, but were overpowered by the superior numbers, and, perhaps, the more regular discipline of their enemies. Dumourier himself, in a letter to general Duval, says of this battle, that he attacked the enemy in the famous plain of Newinghen, and fought the whole day with his right wing and centre. The left wing not only fought ill, but abandoned him and fled beyond Tirlemont. He fortunately withdrew the right wing and the centre, skirmishing from the 19th to the 20th; and in the night he took a position on the heights of Cumpitch.

Dumourier addressed another letter to Bournonville, dated 28th of March, in which he gave an account of the retreat of a part of the army under generals Neuilly and Ferrand, who, by the desertion of a great number of volunteers, were obliged to evacuate the city of Mons during the night. General Marasfe, military commander of Antwerp, capitulated,

and by that method, though not the most honourable, yet indispensably necessary, had saved a body of ten thousand men. He added, that colonels St. Clair and Thouvenot were attacked without means of defence ; that the military convoys were detained at Bruges ; that he had dispatched some troops in order to liberate those convoys ; and that he had sent forces to garrison St. Omer, Cambray, and all the places on the line, from Dunkirk to Givet. At this period Dumourier described the army as in a state of the utmost disorder, and as not having provisions for more than ten days. He said that the pretended succours of men from the departments of the north, consisted only of old men and boys, who, so far from being useful, served only to consume the provisions and increase the confusion. He declared, that if order and discipline were not restored ; that if fifty authorities, each more absurd than the other, continued to direct all political and military operations, France would be lost : and he declared, that with a small number of brave men he would bury himself under the ruins of his country. He affirmed, that it was impossible for him to stop the progress of the enemy, who, without amusing themselves with sieges, might, with an army of twenty thousand cavalry, lay waste and reduce to ashes all that part of the country which lies in the vicinity of the metropolis. The French general concluded this melancholy representation with bestowing eulogiums on the clemency and moderation of the Austrians, who, he observed, were entitled to the more praise, as from the example of cruelty and outrage which the French had exhibited, a very different conduct on their part might have been expected. ‘ I have always affirmed,’ says he, ‘ and, I repeat, that a republic can only be founded on virtue, and that freedom can be maintained only by order and wisdom.’

Such is the outline of the proceedings which preceded the final defection of that celebrated general from the republicans of France, whose conduct he seems rather to have disapproved, than their cause. His great and ambitious mind was affected even to desperation, when he had lost the alluring epithet of *deliverer of nations*, by the rashness of the convention, and the irregularities of mobs ; and it will, perhaps, ever remain a doubt with speculative men, whether Dumourier would not have liberated Europe from the fetters of Gothic slavery, if France had seconded his efforts with wisdom and liberality, or had created him dictator during the war, immediately after the retreat of the duke of Brunswick.

The frequent reproachful addresses to the convention from the general, were at length construed by them into insult and treason. He had been too much accustomed to the stratagems of war and the finesse of political transactions, not to be pre-

previously informed of the design of the convention to order him a prisoner to their bar. When the commissioners of the northern army therefore came to Tournay with an evident design of sounding his intentions, they found him with madame Sillery, young Egalité, and Valence, surrounded with deputations from the district of Cambray. The interview was violent. Dumourier expressed himself in terms of invective against the Jacobins. ‘They will ruin France,’ said he, ‘but I will save it, though they should call me a Cæsar, a Cromwell, or a Monk.’ The commissioners carried the conversation no further. They departed and returned next day, determined to dissemble, in order the better to discover the extent of his views. The general then became more explicit; he said that the convention were a herd of ruffians, whom he held in abhorrence. That the volunteers were poltroons; but, that all their efforts would be vain. ‘As for the rest,’ added he, ‘there still remains a party.’ ‘If the queen and her children are threatened, I will march to Paris; it is my fixed intention; and the convention will not exist three weeks longer.’ The commissioners asked him by what means he would replace the convention? His answer was, The means are already formed. They asked him, whether he did not wish to have the last constitution? He replied, that it was a foolish one; he expected a better from Condorcet: the first constitution, with all its imperfections, was preferable. When they asked him whether he wished to have a king, he replied, ‘We must have one.’ He also told them, that he was employed to make peace for France; that he had already entered into a negociation with the prince of Cobourg for an exchange of prisoners, and for the purpose of withdrawing from Holland those eighteen battalions who were on the point of being cut off. When they told him that those negotiations with Cobourg, and the peace which he wished to procure for France, would not change republicans into royalists, he repeated the assertion, that he would be in Paris in three weeks; and observed, that since the battle of Jemappes he had wept over his success in so bad a cause. Dubuission then proposed to communicate to him a plan of a counter-revolution: but he said that his own was better.

The attempt to arrest an able general at the head of his army, did not, it must be confessed, argue a superior degree of wisdom either in the convention or its agents. As soon as the special commissioners therefore arrived from Paris for that purpose, and announced to the general their intention, he smiled, and assured them, ‘that he valued his head too much to submit it to an arbitrary tribunal:’ and immediately giving the signal for a body of soldiers who were in waiting, he ordered the minister of war, Bouronville (who was sent to supersede him) and the commissioners, immediately

mediately to be conveyed to the Austrian head quarters at Mons, as hostages for the safety of the royal family.

Dumourier, however, notwithstanding his splendid talents, appears to have been grossly mistaken with regard to the disposition of his army. They were ready to resent to a man the affront which was so imprudently offered to their general, in ordering him to appear as a criminal at Paris; but, when he came to propose to them the restoration of royalty in the person of the prince, and to turn their arms against their country, the prejudices or the patriotism of Frenchmen assumed their wonted influence, and they considered it their duty to disobey. The general had scarcely advanced as far as Cambray before he found his army gradually deserting. The artillery was the first corps that forsook him; and they were almost immediately followed by the national guards. M. Dumourier then harangued the troops of the line; but their reply was, ‘that though they loved him as a man, and venerated him as a general, they could not fight against their country.’

Thus defeated in his plan of a counter-revolution, and finding that no dependence was to be placed upon the majority of the army, general Dumourier with two regiments of horse, and accompanied by young Egalité and some other officers, determined to make his escape to the enemy at Mons, where after a dangerous pursuit by a part of the army which he lately commanded, and being shot at several times, he at length arrived safe at the head of that small party, which still retained their fidelity to their fallen commander.

The conduct of general Dumourier has afforded room for many conjectures, and has excited a variety of suspicions. The democratic party do not scruple to assert, that it was long his intention to betray his country; and that he was actually bribed by the Imperialists. We must confess that these conjectures appear scarcely to be warranted by the facts. No traitor would have fought as Dumourier did* on the 18th; and had it not been for the imprudent and absurd proceedings of the convention in denouncing him as an enemy to his country, we cannot doubt but he would still have remained faithful to its cause. As M. Dumourier however has published a defence of his own conduct, we think it but justice to him to insert a short extract from that defence; and this we are still further induced to do from the importance of the paper in question,

* ——‘ He that hangs or knocks out’s brains,
The devil’s in him if he feigns.’

H. D.

in an historical view, as it relates to transactions, of which the general may exclaim with *Aeneas* :

—Quæque ipse miserrima vidi
Et quorum pars magna fui—

In his address to the French nation, dated the 2d of April, M. Dumourier thus expresses himself :

‘ On the 28th of August, I took upon me, in Champagne, the command of an army of twenty thousand men, weak, and without either discipline or organization. I arrested the progress of eighty thousand Prussians and Hessians, and forced them to retreat after they had sacrificed the one half of their army. I was then the saviour of France ; and then it was that the most wicked of men, the opprobrium of Frenchmen — in a word *Marat*, began to calumniate me without any mercy. With a part of the victorious army of Champagne, and some other troops, I entered, on the 5th of November, the Belgic Provinces, where I gained the for ever memorable battle of Jemappe ; and, after a succession of advantages, entered Leige and Aix-la-Chapelle, towards the close of that month. From that moment my destruction was resolved on ; and I have been accused of aspiring, now to the title of duke of Brabant, now to the statholdership, and again to the dictatorship. To retard and crush my successes, the minister Pache, supported by the criminal faction, to whom all our evils are to be ascribed, suffered the victorious army to want every thing, and succeeded in disbanding it by famine and nakedness. The consequence was, that more than fifteen thousand men were in the hospitals, more than twenty-five thousand deserted through misery and disgust, and upwards of ten thousand horses died of hunger !!!

‘ I transmitted to the national convention very strenuous remonstrances, which I followed up by repairing in person to Paris, to engage the legislators to apply a remedy to the evil : they did not even condescend to read the four memorials I delivered in. During the twenty-six days I spent at Paris, I heard almost every night, bands of pretended federates demand my head ; and calumnies of every description, as well as menaces and insults, followed me even into the country-house to which I retired.

‘ Having delivered in my resignation, I was retained in the service of my country, because it was proposed to me to negotiate the suspension of the war against England and Holland, which I had conceived as indispensable to the safety of the Netherlands. Whilst I negotiated, and that successfully, the national convention itself hastened to declare war, without making any preparations, and without either power or means for its support.

‘ I was

‘ I was not even advised of this declaration, and learned it through the medium of the *Gazettes* only. I hastened to form a small army of new troops, who had never fought; and with these troops, whom confidence rendered invincible, I made myself master of three strong places, and was ready to penetrate into the middle of Holland, when I learned the disaster of Aix-la-Chapelle, the raising of the siege of Maestricht, and the sad retreat of the army. By this army I was loudly summoned; I abandoned my conquests to fly to its succour, and considered that we could be extricated from our difficulties by a speedy success only. I led my companions in arms to the enemy. On the 16th of March I had a considerable advantage at Tirelemont. On the 18th, I brought the enemy to a general action; and the centre and right wing, under my charge, were victorious. The left wing, after having attacked imprudently, fled.

‘ On the 19th, we retreated honourably with the brave men that were left together; for a part of the army disbanded itself. On the 21st and 22d, we fought with the same courage; and to our firmness was owing the preservation of the remains of an army which breathes solely for true liberty, for the reign of the laws and for the extinction of anarchy.

‘ It was then that the Marats, the Robespierres, and the criminal sects of Jacobins of Paris, plotted the fall of the generals, and more especially of mine. These villains, bribed with the gold of foreign powers, to complete the disorganization of the armies, caused almost all the generals to be arrested. They keep them in the jails of Paris to Septemberize them; for thus it is, that these monsters have coined a word, to hand down to posterity the remembrance of the horrid massacres of the first six days of September.

‘ Whilst I was employed in recomposing the army, in which employment I laboured night and day, on the 1st of April (yesterday) four commissioners of the national convention reached me, with a decree, purporting that I should be brought to the bar of the convention myself. The war minister, Bournonville, (my pupil) was weak enough to accompany them, to succeed me in my command. The persons who were in the suite of these perfidious emissaries, informed me themselves, that different groups of assassins, either fugitive from, or driven out of, my army, were dispersed on the road to kill me before I could reach Paris. I spent several hours in endeavouring to convince the commissioners of the imprudence of this arrest—Nothing could shake their pride, and I therefore arrested them to serve me as hostages against the crimes of Paris. I instantly arranged with the Imperialists a suspension of arms, and marched towards the capital.’

We should have remarked, that general Dumourier had, previous to his intended march to Paris, established an armistice with the prince de Cobourg, and his highness had issued a most liberal proclamation, which accompanied the address of M. Dumourier, and which assured the French nation, that it was no part of his intention to interfere in the internal government of France, and that no part of his army should even enter the frontier, unless the general should demand a small body to act under him to support his motions, and to co-operate as friends and brothers in arms.

It is much to be regretted, that this liberal and conciliatory address should have been revoked by the congress of general officers, which was held at Antwerp, on the 8th of April. The resolution of that congress ‘to commence a plan of active operations against France’ is still more deeply to be regretted. The temper manifested by the troops of Dumourier, their obstinate adherence to the republic, should have damped the hopes of those who wish at *this crisis* to force a *monarchy upon* the French nation. A *monarchy* we believe they would shortly have, if left to themselves, for what is termed *pure democracy* is no other than a state of anarchy, and that cannot long endure. It is the odium which the combined powers first excited against monarchy by the league of Pilnitz, and their hostile invasion that keeps the French united; and, conducted on the present plan, we can see no probable issue of the war, but an immense profusion of blood and treasure, and the confederated powers reduced to a similar state of bankruptcy with France itself, in attempting to subdue it.

Amidst this accumulation of external misfortunes, the country of France was at this period internally agitated by the most formidable insurrections in different parts. A considerable body of royalists assembled on the bank of the Loire, and threatened the reduction of Nantz. In the department of Vendee, they assumed the denomination of the Christian army, and were commanded by a person of some note, of the name of Joly. Strong suspicions are entertained, that the insurgents were secretly assisted by foreign powers.

On the 2d of April, a member of the national convention enumerated several causes of suspicion against the executive council, and cited distinct charges against the minister Bournonville. In the same sitting the commissioners of the convention at Rochelle announced, that the people of Nantz had made a successful sally against the revolters, had killed twelve hundred on the spot, and captured an equal number.

On the same day the popular society of Toulon denounced general Paoli as a supporter of despotism. They alleged that the general, in concert with the administrators of the department

ment, had inflicted every kind of hardship upon the patriots, and at the same time favoured the emigrants and the refractory priests. They demanded that his head should fall under the avenging sword of the law. The convention decreed, that general Paoli and the procureur general syndic, of the department of Corsica, should be ordered to the bar, to give an account of their conduct.

On the following day, the assembly received a letter from general Biron, stating, that though the snow lay deep on the ground, the enemy had attacked the camp of Braons on the 28th of March. They were vigorously repulsed, and he added, that the loss must have been considerable, if he might judge from the quantity of blood, of hats, and of fusils left in the field.

It was the 4th of April before the national convention received the intelligence that the commissioners whom they had sent to seize upon Dumourier and to conduct him a prisoner to Paris, had themselves been arrested by that general and sent to the Austrians. On the receipt of this information the convention decreed a large reward for bringing Dumourier to Paris dead or alive. They took the speediest measures for securing the peace of Paris, and for defending the frontiers.

The consternation which the defection of Dumourier had created, was in some measure relieved by letters of the 5th of April, from the commissioners of the northern army to the convention, informing them that their country was saved, that the camp of Maulde was disbanded, and that all the troops had forsaken Dumourier.

The commissioners added, that relying on the patriotism and activity of general Dampierre, they had appointed him provisionally commander in chief. Dumourier passed through the camp of the army of the Ardennes, consisting of twenty battalions, troops of the line and volunteers, with a park of artillery, which he endeavoured to seduce, but failed in his attempt; and they universally came over to the interest of the convention, after having been exhorted by Becker, aid-du-camp to general Diretmann, to beware of the delusions of their former commander, who only told them they should soon have a king and laws, the better to effect his own ambitious projects.

The public will scarcely regret the misfortunes and abasement of the notorious duke of Orleans, now well known by the prostituted name of Philip Egalité. A decree having passed in the convention for the banishment of all the Bourbons, this shameless monster sent a letter to the president desiring to know whether he, as a representative of the people, could be included in the decree; when such was the indignation even of

this factious assembly that the affirmative resounded from every part of the hall.

In a dispatch dated April the 10th, the commissioners at Valenciennes informed the convention that the enemy were preparing apparently for the attack of Condé, but that the soldiers who composed the garrison of that place were determined to defend themselves like true republicans—that a spirit of order began to be re-established among the troops, and that they hoped when the army was convinced respecting the traitorous designs of Dumourier, that their errors would be changed into indignation, and their defeats into victories.

We were rejoiced to learn that the violence or the crimes of the notorious *Marat*, had at length produced his accusation and imprisonment. He, as president of the Jacobins of Paris, had signed an address invoking all popular societies to exert themselves for the expulsion of those ‘unfaithful members of the convention who betrayed their trust, and who did not vote for the death of a *tyrant*.’ At ten in the evening, on the 13th of April, the *appel nominal* on the decree against this insolent assassin commenced, and after a tumultuous sitting of the whole night, the result was announced at seven o’clock in the morning; out of 336 votes, 232 were for the decree of accusation. In consequence, the decree was pronounced against Marat, and he was committed to the Abbaye prison.

Upon the news of the defection of Dumourier, general Kellerman, who commands the army of the Alps, assembled his troops, and, in the presence of the constituted authorities, addressed them upon that subject. The soldiers universally testified their adherence to the principles of the revolution, and answered the address of their general, by swearing by their arms that they would support the republic and liberty.

While these affairs were in agitation, the national convention received a letter from Dampierre, general of all the forces at Valenciennes, dated the 13th of April; in which he says, ‘The enemy attacked our advanced posts at this place in six different points; they were however repulsed with considerable loss. In the advanced guard, which I commanded, we had much the advantage. I have resumed the camp of Famars. I cannot bestow too high praises on the courage and ardour of the soldiers. I can assure you that in a little time the army will recover that superiority which it lost only by the treachery of those who commanded it.’

Two days after this, the minister at war received another letter from the same general, in which he informs him,—‘that the advanced guard of the French army behaved with the same bravery as the day before, and that they had beaten the Austrians, who attacked them very briskly.

One of the general's aides-du-camp confirmed by his personal testimony, the bravery of the troops, and observed that on the 14th they yielded to numbers, but on the 15th they were victorious. He added, that the prince de Cobourg and his officers, by their speeches, letters, and actions, appeared desirous of peace. He intimated further to the convention, that a misunderstanding prevailed among the combined powers:

About the middle of April, we find general Custine's army hard pressed in Mentz, at Weissembourg and Landau; but the commissioners announce that they visited the troops in their encampments at Weissembourg, that they were under arms, and each regiment and each battalion, renewed before them the oath to conquer or die in the cause of liberty; and that they unanimously shouted, *vive la republique! vive la convention!* and hatred to tyrants. They were within sight of the enemy, and burnt with the desire of engaging them.

The troops from Breda and Gertruydenberg arrived at Lille in good order, and that strong city prepares to defend itself in a manner which will probably baffle the efforts of the enemy.

N E T H E R L A N D S.

These provinces which have so frequently been the seat of military devastation in former ages, have been singularly unfortunate in the present contest. Several of their cities were laid under very heavy contribution by the French generals, and upon the retreat of these, the German commanders insisted on large sums of money, for the inestimable blessing of being once more subjected to the easy yoke of Austria. The court of Vienna has by proclamation appointed the arch-duke Charles Louis prince royal of Hungary and Bohemia, governor of the Netherlands, in the room of his aunt Mary Christina, and duke Albert of Saxony.

The acts of injustice and intolerance committed by commissioners sent from the convention, have materially injured the cause of France in the minds of the Belgians. Among other instances of folly, they wantonly insulted their religious opinions, and seemed to have forgotten that even prejudices, (supposing that some of their notions are to be accounted such) are not acquired, and therefore not eradicated by violence. If we attend to the history of the Netherlands, conformably to the opinion of the intelligent Dumourier, we shall find that the Belgians are good, frank, brave, and impatient under every species of restraint.

It is reasonable therefore to suppose, that unless the yoke and the impositions of the court of Vienna prove light and tem-

perate, they will hereafter become more troublesome than lucrative to the House of Austria.

GERMANY.

The princes, bishops, and other potentates of the empire, may express their warm approbation with respect to the continuation of the present war, but we are well informed that the trading cities of Germany, by which the wealth of the country is chiefly supported, have lately suffered so much in their mercantile concerns, as to create a greater dislike for the continuation of hostilities, than generally appears in the *Gazettes* of the court.

The extraordinary terms also upon which the Emperor is borrowing money, announces the difficulties he labours under in endeavouring to accomplish his favourite plan. Whoever brings *hard* silver or gold to the mint, receives an obligation on *paper* for the re-payment of it in specie, at the end of six years, with an interest of four and a half, and a premium of four *per cent. per annum.* Twenty thousand marks of silver, and some hundred marks of gold, have been already obtained in consequence of this offer.

SPAIN.

The irregularities committed in France, the indecent reception of his humane interference in favour of the king, and the industry of the confederated sovereigns have at length engaged his Catholic majesty in open hostilities. His declaration of war is dated the twenty third of March. His majesty observes that his former moderation with respect to France proceeded from a hope, that there might be a possibility of inducing them to act on a rational system; of restraining their boundless ambition, and preventing the calamities of a general war throughout Europe; he adds, that he long flattered himself with the hope of obtaining the liberty of their king, Louis the XVIth, and that of his family. Impressed with these sentiments, he had formerly ordered two notes to be delivered to the French ministry, in the one of which a neutrality was stipulated, and in the other, the withdrawing of the troops from the frontiers. That he had instructed his *charge d'affaires* in Paris, to employ the most efficacious interference in behalf of the king and his unhappy family, but that he did not stipulate their enlargement as an express condition, hoping that it would be so construed by implication, and the omission proceeded from delicacy and the fear of injuring a cause in which he was so deeply interested. But to the great grief and horror of himself and his people, they had proceeded in the most cruel and outrageous of their crimes, the *assassination of their*

their sovereign. Finally, that the French had declared war against Spain, on the 7th inst. which they were already waging against that country since the 26th of February, as appeared by letters of marque found on board one of their privateers, captured by the Spanish ship of war, the Ligero.

P O L A N D.

On the fate of this devoted kingdom we have already expressed our indignation and regret; we observed in our last Appendix, that a new partition was expected of the territories of the republic, and we have now to announce that it has already in some degree actually taken place.

On the 6th of January, the king of Prussia issued a declaration respecting the march of his troops into Poland, in which he pleasantly mentions the friendly interference of her Imperial majesty the empress of Russia, in the affairs of Poland; in the same happy strain of irony, his majesty adds, that he had entertained *hopes* that the troubles in that country would have subsided without his *own* interference, especially as he was so deeply occupied in another quarter. He *laments* that he has been disappointed, and that the propagation of French democracy, by means of clubs and jacobin emissaries, especially in Great Poland, had already risen to such a height as to require his most serious attention; his majesty however jocularly observes that he has determined to anticipate their designs, by sending a sufficient body of troops, under the command of M. de Mollendorf, into the territories of the republic, after having concerted proper measures with the friendly courts of Petersburgh and Vienna, who were equally interested with himself in the welfare of the republic. If we were disposed to cavil at this singular manifesto, we would ask his Prussian majesty (whose veracity, justice and virtue must not be impeached) what factions or what tumults existed in Poland previous to the Russian invasion?—To us who have no royal sources of intelligence, and whose information is deduced from only the plebeian testimony of eye witnesses, it has been (we must suppose ignorantly) represented, that the new constitution was received with acclamation by the unanimous voice of the nation; that the diet and the dietines, every order, every rank, testified their satisfaction at the new order of things, that all was peace and happiness—Since this wretched and devoted country has been subjugated by Russia—alas! what power of resistance could they manifest; what danger to the combination of despots could issue from such a source?—It would indeed be far more respectable not to attempt to justify such transactions, as it only serves to accumulate one crime upon another, and to render the outrage more notorious.

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The protest published at Grodno in the sitting of the general confederation the 3d of February, against this violent invasion, sufficiently evinces the detestation which the Poles themselves entertain of the measures of their pretended friend. They assure his majesty that a continual correspondence between the military commanders and the civil magistrates, had enabled the confederation to declare that perfect tranquillity prevailed from one end of the kingdom to the other; that they were ‘astonished at the *assertions* of his majesty,’ in his last declaration! and conclude by intreating that his majesty would revoke the orders which he had given, for troops to enter the republic. Notwithstanding, however, these solemn assurances; notwithstanding the evidence and the facts which were alledged in support of them, the Prussian army advanced, and one of its detachments appeared under the walls of Thorn. The inhabitants, faithful to their duty, having refused entrance to the troops, experienced an open attack. Cannons were planted against it, the gates were broken open, the municipal guard were dislodged from their post; a defenceless city exhibited the spectacle of a place taken by assault, and the Prussian regiments entered while the air resounded with their acclamations of triumph. There were no soldiers of the republic in the city to make resistance; it depended for security on public faith, and that was violated. At the same moment, different Polish detachments, dispersed throughout Great Poland, were attacked and driven from their posts by superior force.

The confederation protest, that confiding in solemn engagements and in the faith of treaties, they could never have imagined that they had occasion to apprehend a surprize or open violence, where every thing ought to have assured to them, that they were to find only friendship and assistance; and declare that they will enter into no views which may tend to dismember any part of the Polish domains, but on the contrary, that they are ready to sacrifice even the last drop of their blood, in defence of their liberty and independence. They conclude with *hoping*, that even the two imperial courts, and all other powers in consequence of the reciprocity of national interests, will not behold with an eye of indifference, a manifest violation of the rights of nations, and the open invasion of the domains of a neighbouring and friendly state.

The same general confederation at Grodno, sent a note dated the 6th of February, to count de Sivers, the Russian ambassador at that place, requesting him to make known to the Empress his mistress, that the report of a new partition of Poland, has spread a general alarm throughout the kingdom; that a nation, so long the sport of misfortune, is easily alarmed; that the remembrance of past miseries causes it to tremble at

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the approach of fresh troubles : that the confederation wait with confidence for new assurances from her majesty of friendship and good will, to quiet the alarms raised among the people by these reports, and that their apprehensions are considerably augmented by the obstacles which M. Ighelstrom, the Russian general, has opposed to the motions of the troops of the republic, and his forbidding them the use of cannon ; and lastly that they have all sworn to maintain the unity and indivisibility of the domains of the republic.

The last manifesto from the court of Berlin and Petersburgh, ordering the governors of several provinces of Poland, to surrender their respective districts to be hereafter regulated according to the will of these invaders, will be regarded by future historians as among those facts which serve as beacons or landmarks against arbitrary power. It will be adduced as an instance how fatally the possession of despotic authority corrupts the hearts and principles of those who are so unfortunate as to possess it. Who indeed can hear the perpetrators of such actions mentioned without remembering the character of the Carthaginian plunderer, as expressed by the first of ancient historians. “ *Inhumana crudelitas, perfidia plusquam Punica, nihil versi, nihil sancti, nullus deorum metus, nullum jusjurandum, nulla religio.*”

As decided friends to *monarchy*, which under proper limitations is certainly the government best adapted to preserve order, and maintain the dignity and tranquillity of a state, we cannot but lament these ill-judged proceedings. A few such examples as the partition and oppression of Poland, could not fail to render that form of government, which we still prefer, odious in the sight of all mankind ; and had not France exhibited at this moment a *counter-example*, fatal to republicanism, we should even now have trembled for the consequences. If kings would have the institution respected, let them in their turn have some respect to the common sense and feelings of the people. There is a limit, which, in an age when facts and sentiments are communicated with such facility, it is unsafe to pass. There is a point beyond which the tempers of men (which on the whole are generally disposed to domestic quiet) will not endure. If it be once laid down as a maxim that kings can massacre and plunder with impunity : if they should ever be exhibited in the odious light of friends only to themselves, and enemies to the liberties, the rights, the independence, the happiness of others ; the indignant passions of mankind will confound the institution with the abuses of it, and will conspire to hunt from the face of the earth, those who no longer appear (as they ought) as tutelary genii, but as fiends, and scourges of human nature.

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We shall conclude this gloomy recital with two additional traits of despotism. On the 2d of April the burgomasters and council of the city of Dantzig assembled at the town house, at the *kind* request of the king of Prussia, make known to every burgher and inhabitant by public declaration, and *order* every person to keep himself *quiet*, to follow his trade and business as usual, and to remain peaceably in his house when the Prussian troops shall enter that city.

The empress of Russia with her usual benevolence, has also condescended to *command* the king of Poland to travel to Grodno, under the escort of Russian troops, for the express purpose of sanctioning the alienation and partition of his kingdom: and this outrage against royalty and justice is suffered to take place, at a period too, when Europe is in arms, professedly in support of royal authority; to prevent the undue aggrandizement of one nation, and to put a stop to conquests which were apprehended as unfavourable to the balance of Europe.

Amidst all these evil aspects to the peace and liberties of Europe, it is impossible not to remember the prediction of Rousseau, that Russia will one day over-run the more polished states of Europe, and the Calmucs and Samoiodes erect their huts on the ruins of Paris and of London.

S W E D E N.

Several circumstances have occurred in Sweden, which induce us to believe that there exists a spirit of freedom in that country which may probably frustrate the attempts of the neighbouring despots to seduce the people to their views. Intelligence from Stockholm announces, that very free sentiments are indulged in that city, and that even the government is not disposed to proceed with much severity against the advocates of liberty. In the course of the winter Mr. Thorild published a pamphlet, intitled "The Liberty of Reason laid open to the Regent and to the Swedish Nation." This pamphlet is addressed to his highness, and summons him to grant to the nation the liberty of reason, and points out the advantages of a republic. This pamphlet was immediately suppressed and the author imprisoned. When Mr. Thorild was tried, however, the citizens insisted that the doors of the court of justice should be open that they might assist at the trial. This request was complied with, and when they heard his defence, they applauded the prisoner, and on his return, are said to have accompanied his carriage with shouts of approbation.

D E N M A R K

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Imitates the wise policy of Sweden, and cultivates the blessings of peace. She still, notwithstanding the intrigues and remonstrances of the combined powers, perseveres in her plan of neutrality; and by these means will probably secure to herself a considerable share of that *commerce* which they have lost; and while her natural enemies, the despotic powers, are weakening themselves in war, she will be able to improve her domestic resources, and fortify herself against any future attacks upon her political independence.

R U S S I A.

The empress has ordered ten ships of the line to be equipped, to serve against France; fifteen ships are retained in the Baltic, to watch the motions of the duke regent of Sweden, as averred, but more probably with a view to attack Sweden, or send them amid the general confusion of Europe, to aim an unexpected blow at the Turks; the preparations towards the Black Sea are also considerable. Vice admiral Uschakow, who commanded in the last war, and major general Ribas, have examined the magazines at Cherson, and made arrangements for collecting stores and provisions, and for building two ships of sixty-four guns, another of that size having been launched in their province. They afterwards proceeded to Sebastopol in the Crimea, where a considerable fleet is prepared, and where there are fully equipped, 160 galleys, carrying each two large guns, and from 60 to 70 men. In short there are now, in different Russian ports on the Black Sea, vessels sufficient to make the feeble Turkish empire shake to its basis.

Under the article Poland, we have already remarked the dishonourable proceedings of the empress with respect to that unhappy country.

W E S T I N D I E S.

The French islands continue to be torn by the dissensions of the aristocratic and democratic parties. Havanna, in the Spanish island of Cuba, has been almost destroyed by a hurricane, which also sunk many vessels in the bay.

At Honduras a remarkable flood destroyed a great quantity of mahogany.

The ship Providence, captain Bligh, and the Assistance brig, lieutenant Portlock, arrived at Jamaica from Otaheite, with the bread fruit trees, and other valuable plants. These vessels left England the 2d of August 1791, and arrived at Otaheite the 10th of April 1792, where they remained till the 19th of July.

July. Captain Bligh has on board two men, natives of Otaheite, whom he purposed to bring to England with him. On his return he visited Timor, and came through the before unexplored strait between New Guinea and New Holland, which he found full of shoals, rocks, and small islands, instead of being clear and open as supposed, and laid down in charts. It took twenty-one days to get through it, while if it were clear it might be passed in two. In this strait the Pandora was lost, and it is conjectured that M. de la Peyrouse there perished.

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General Washington was, in January, unanimously re-elected president of the states. The war with the Indians still continues; and it is suspected that there is a confederation among many of their nations against the states, who cannot agree upon a proper plan of general defence.

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The new division of Poland is not likely to prove agreeable to the Porte; the fertile province of the Ukraine, from its being in the vicinity of the Turkish emperor's dominions, and being one of the districts lately seized by Russia, must in any future war become very convenient to the latter court, for the purpose of forming establishments and magazines.

The policy of the court of Constantinople probably may view these approaches as preliminary steps to a similar attack upon the disciples of Mahomet.

The last intelligence we have received from the continent, announces the neutrality of the grand signior, in the present disputes which agitate Europe; he declares, in a memorial delivered to the ministers of the Christian powers, that it is necessary, on account of the connexions of friendship between the said powers and the sublime Porte, to renew an old regulation of the year 1194, which corresponds to one in the year 1780, when some of these powers were at war, in virtue of which these ships were to refrain from mutual battles in the ports of Turkey, near the Straights, under the guns of its fortresses, and in the places included within three miles of the coasts of the White Sea, both in Asia and Europe, &c.

That in case of an action on the ocean between the ships of the belligerent powers, no captain of the Ottoman Porte, shall interfere or manifest any marks of partiality in favour of one party against the other.

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The associations are represented by one party, as the happiest effort of political sagacity, and as having effected in a dangerous crisis the salvation of the constitution—By the other they are spoken of as the mere effect of ministerial artifice to serve the worst of purposes, to create a false alarm among the people, and to plunge us, through the medium of popular delusion, into a mischievous and disgraceful war.

Neither of these representations is accurate or just. To say that there was not a spirit of republicanism gone forth in this country would be absurd; on the other hand, that the cause for alarm was as great as was asserted by some we cannot but equally deny. The truth, in this instance at least, lies between the two extremes. The public burdens which necessarily accrue in every government which has been long established, and which were enormously increased by the imprudent wars in which this nation has been so unfortunately engaged, were certainly severely felt by a considerable portion of the people; and from this circumstance the first apparent establishment of a free constitution, and an œconomical government in France, had, we certainly believe, created a party in this country, who wished and desired a similar change. The writings of Mr. Paine, writings well adapted to the vulgar sentiment, pregnant with pointed remarks on existing abuses, but with little of sound policy or principle to recommend them, had undoubtedly contributed to render the French revolution popular in this country, and its example in some degree contagious. After all, the disaffected party was neither numerous nor respectable. The church, the aristocracy, and all the most opulent of the community, from that natural indolence which accompanies wealth, were averse to every change or innovation whatever. It was among the lower part of the middle class of society that these opinions were chiefly entertained, and among them more probably as a matter of conversation than as a project to be reduced to practice.

The state of affairs in France, however, soon put a stop to these speculations. We are far from wishing to insinuate that it was not laudable to check in some degree that spirit of innovation which professed to undermine the fundamental principles of a government, which though it cannot be pronounced

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perfect in all its parts, yet affords its subjects a very tolerable portion of liberty and happiness; we would only be understood to say, that the associations in favour of the British constitution would neither have been entered into with so much unanimity nor fervour, had not the ill conduct of the French terrified the well-disposed part of the nation, and disgusted them with every thing that bears the name of reform.

From the period of the fatal 10th of August, the converts from the French system were numerous, the proscription and persecution of the emigrants visibly increased the number, and the premeditated ill-treatment of the king, entirely annihilated the spirit of republicanism in this country. The public wanted only to be excited to give the most forcible proofs of its attachment to a system which had so wisely provided against the intolerable persecutions of tyranny, and the no less deplorable mischiefs of faction.

It may admit of a question, whether the wisest use was made of that burst of loyalty which manifested itself on this occasion. The minister might have embraced the happy opportunity to give a death blow to faction, and to annihilate it almost for ever in this island. By destroying every cause of complaint, while he properly strengthened the hands of the crown, he might at once have recommended and secured the government.—He might have happily employed the immense resources which a flourishing commerce afforded, for the purpose of effectually diminishing the heavy debt of the nation. He might have persisted in the salutary measure of the suppression of lotteries. He might have made use of the present fervour of loyalty to establish a perfect plan of police throughout the kingdom; to strengthen the just prerogative of the crown; to reform the system of the law; in a word, to cut off the resources of faction, and to destroy its pretences.

But not only upon these grounds, but upon others, we may question the prudence of administration, in engaging at all in those unhappy disputes with France which terminated in hostilities. War is always unfavourable to an established government.—By distressing the people, it inevitably ruffles their temper—it cuts the bands of commerce, it discourages agriculture, prevents improvement, while it adds to that which is the great curse of a country, its debts and taxes; it disables the inhabitants from discharging them. Besides this, whatever favourable turn events may since have taken, this circumstance does not justify the prudence of the minister. It was a deep game that he played; he has been in part successful, it is true—but suppose the issue of the war to have proved other than fortunate? surely in this view it was the only means of giving those republicans and levellers, who were the objects

of chastisement, a chance of establishing their visionary systems. Success itself is even dangerous, because while commerce is injured and the public burdens are increased, victories themselves are, and can be attended with no possible profit; and were the combined armies to be otherwise than successful, the consequences must be fatal.

As under a former head we have formally touched upon this topic, we shall not at present enlarge on it any farther, but shall briefly trace the steps by which the war has been brought on.

The first disposition manifested by Great Britain to break with France, regarded the navigation of the Scheldt, which the French had determined to open for the benefit of Antwerp and the Netherlands. This impediment, however, might have been easily removed, from the little disposition which was evinced by Holland to assert its right to the exclusive navigation; and from the readiness of the French to refer the whole affair to a negociation. The next exception which was taken by the English ministry, was to the decree of fraternity which was offered by the French convention to the revolting subjects of any tyrannical government, and which was construed into a direct affront to this country, and a plot against her peace: this decree, also, the French offered to explain; but it was said they were a faithless nation, and no reliance could be placed on their professions.

The Alien Bill, which the French complained was an infraction of the commercial treaty, was the next cause of dispute; and this offence was augmented by the prohibition to export corn to France, while it was freely allowed to the powers at the very moment at war with that country.

At length, towards the end of January, M. Chauvelin was officially informed by the English court, that his character and functions, so long suspended, were entirely terminated by the ‘fatal death’ of the king of France—that he had no more any public character here, where his further residence was forbidden. Eight days were allowed for his departure; and, to augment the insult, the order for it was inserted in the Gazette. Thus all negociation was rendered impossible on the part of the French.

M. Maret, a man of great abilities and accomplishments, had been sent by the executive council of France with enlarged powers, and it was said, with the most advantageous proposals to Great Britain; but he arrived in England exactly at the period of M. Chauvelin’s dismissal, and considered it as neither consistent with his dignity nor his safety to remain, and therefore immediately returned.

Mr. Secretary Dundas, on the 28th of January, presented to the house of commons a message from the king, in which

his majesty expressed the necessity of making a further augmentation of his forces both by sea and land, and his reliance on the known fidelity and zeal of his commons, to enable him to take the most effectual measures in the present important conjuncture, for maintaining the security and rights of his own dominions, for supporting his allies, and for opposing views of aggrandizement and ambition on the part of France, which would be at all times dangerous to the general interests of Europe, but particularly so when connected with the propagation of principles, which lead to the violation of the most sacred duties, and are utterly subversive of the peace and good order of all civil society.

When the house of commons took his majesty's message into consideration, the chancellor of the exchequer displayed his abilities in appealing to the passions of his countrymen in a long and pathetic speech, enlarging on the atrocious acts committed in France, and particularly on the death of the king.

In replying to the minister, Mr. Fox 'chose rather to reason for posterity, at the expence of temporary censure, than to prostitute his talents to augment the two greatest foibles of the human mind, national prejudices and barbarous revenge.' To Mr. Pitt's assertion, that it would be disgraceful for Englishmen to negotiate with men who had committed cruelties like those of the French, Mr. Fox ably replied, that the people of this country did not think their national character sullied by negotiating with nations, whose cruelties were proverbial, such as Portugal and Spain; where the inquisition and auto da fés disgraced the very name of man.

Before he touched particularly on the articles which were held out as the ostensible grounds of a war with France, he ventured it as his opinion that it was not the opening of the Scheldt, the decree of the national convention of the 19th of November last, nor yet the safety of Europe, which was the real cause; but an intention to interfere in the internal government of France, for the purpose of restoring the old monarchy, notwithstanding that monarchy had given such uneasiness to this country and to all Europe while it existed: in this respect indeed the duke of Brunswick could not be accused of hypocrisy or duplicity, for his famous manifesto clearly announced the system of tyranny he so vainly attempted to establish. He wished M. Pitt would be equally explicit, and then the people of this country would know for what purpose they were to sustain the calamities of an expensive war. Mr. Fox argued from the acknowledgment of the minister, that the Dutch had made no requisition to the English for the latter to engage in the war, and that they themselves did not seem to treat the opening of the Scheldt

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The Alien Bill, which the French complained was an infraction of the commercial treaty, was the next cause of dispute; and this offence was augmented by the prohibition to export corn to France, while it was freely allowed to the powers at the very moment at war with that country.

At length, towards the end of January, M. Chauvelin was officially informed by the English court, that his character and functions, so long suspended, were entirely terminated by the ‘fatal death’ of the king of France—that he had no more any public character here, where his further residence was forbidden. Eight days were allowed for his departure; and, to augment the insult, the order for it was inserted in the Gazette. Thus all negociation was rendered impossible on the part of the French.

M. Maret, a man of great abilities and accomplishments, had been sent by the executive council of France with enlarged powers, and it was said, with the most advantageous proposals to Great Britain; but he arrived in England exactly at the period of M. Chauvelin’s dismission, and considered it as neither consistent with his dignity nor his safety to remain, and therefore immediately returned.

Mr. Secretary Dundas, on the 28th of January, presented to the house of commons a message from the king, in which

his majesty expressed the necessity of making a further augmentation of his forces both by sea and land, and his reliance on the known fidelity and zeal of his commons, to enable him to take the most effectual measures in the present important conjuncture, for maintaining the security and rights of his own dominions, for supporting his allies, and for opposing views of aggrandizement and ambition on the part of France, which would be at all times dangerous to the general interests of Europe, but particularly so when connected with the propagation of principles, which lead to the violation of the most sacred duties, and are utterly subversive of the peace and good order of all civil society.

When the house of commons took his majesty's message into consideration, the chancellor of the exchequer displayed his abilities in appealing to the passions of his countrymen in a long and pathetic speech, enlarging on the atrocious acts committed in France, and particularly on the death of the king.

In replying to the minister, Mr. Fox 'chose rather to reason for posterity, at the expence of temporary censure, than to prostitute his talents to augment the two greatest foibles of the human mind, national prejudices and barbarous revenge.' To Mr. Pitt's assertion, that it would be disgraceful for Englishmen to negotiate with men who had committed cruelties like those of the French, Mr. Fox ably replied, that the people of this country did not think their national character sullied by negotiating with nations, whose cruelties were proverbial, such as Portugal and Spain; where the inquisition and auto da fés disgraced the very name of man.

Before he touched particularly on the articles which were held out as the ostensible grounds of a war with France, he ventured it as his opinion that it was not the opening of the Scheldt, the decree of the national convention of the 19th of November last, nor yet the safety of Europe, which was the real cause; but an intention to interfere in the internal government of France, for the purpose of restoring the old monarchy, notwithstanding that monarchy had given such uneasiness to this country and to all Europe while it existed: in this respect indeed the duke of Brunswick could not be accused of hypocrisy or duplicity, for his famous manifesto clearly announced the system of tyranny he so vainly attempted to establish. He wished M. Pitt would be equally explicit, and then the people of this country would know for what purpose they were to sustain the calamities of an expensive war. Mr. Fox argued from the acknowledgment of the minister, that the Dutch had made no requisition to the English for the latter to engage in the war, and that they themselves did not seem to treat the opening of the Scheldt

as an object that ought to involve them in it. It was true, we ought to maintain the faith of treaties, and he was not averse to an armament in case it was required by allies; but he deprecated every measure that might plunge us into a war, the result of which could not be foreseen. He expressed his surprise that Englishmen professing christianity, a doctrine so averse to persecution, should commence a war against opinions; even if those opinions were unfavourable to that religion: christianity employed milder weapons, such as forbearance, charity, and pious conversation. Much had been said of the French principles; he did not so much reprobate the principles, as the abuse of them. "He would insist that sovereignty was founded in the people, and that the people could cashier their governors, when they could produce sufficient proofs that they had violated the end for which they had been instituted. Was not James the Second cashiered? Did not William the Third owe his crown to a convention of the people?" Notwithstanding these and other arguments equally forcible, we are obliged to add, that the question was carried, by a great majority, in favour of ministers.

Soon after the declaration of war, a bill was introduced into the house, to prevent traitorous correspondence with France. This bill was read a third time, April the ninth, and opposed, by able arguments, on the part of the opposition; and defended by the chancellor of the exchequer, Mr. Burke, Lord Carhampton, and other friends of the minister.

The bill was objected to as severe in its operation, and indefinite in its extent; as unnecessary in the present circumstances of the nation, and affording a dangerous precedent in the wanton extension of the crime of high treason.

Mr. Fox took a copious review of the acts of parliament respecting treason, and observed, that there was one clause in the present bill, concerning the word *agree*, to which no man, who had the least feeling for his fellow creatures, could give his assent. It was provided, by a former act to prevent frauds by *verbal agreements*, that no man should be bound by any such evidence beyond the sum of ten pounds; but by the bill then before the house, all ideas of justice and humanity were abandoned; for upon evidence, which in a civil case would not affect a man's purse to the amount of ten pounds, he might, by this act, be convicted of a crime which would cost him his life! This would put every trader in the power of his malicious neighbour, and subject him to the most hateful passions,—to perjury—to subornation of perjury, and all the most infamous practices. With respect to the clause which prohibits the purchasing of lands in France, he assigned several reasons for thinking it against reason and hu-

manity: for if an Englishman, being in Ireland, buys land in France, he is guilty of no offence whatever. If an Englishman, being in Hamburg, bought lands in France, he was half guilty and half innocent; this might easily be done by power of attorney, and afterwards his guilt was to be completed; and what was to fill the measure of his guilt? returning to his native country!

After much altercation, this bill passed the lower house by one hundred and fifty-four members voting for it, and fifty-three against it.

Upon the second reading, in the house of lords, on the fifteenth of April, the Marquis of Lansdowne opposed this *bodge-podge manufactory of treason*, in a strain of eloquence, and with a force of argument, which will probably merit the attention of some future historian. In the course of his speech he asked, For what purpose was the present war continued on our part? We were told at the beginning of this session of parliament, that we must assist our allies the Dutch though they never called upon us to do so. We were told again that the French must be driven from their conquests. What other object had we in view? Why not now rest upon our arms? Why might we not imitate the declaration of the prince of Saxe Cobourg, greatly to his honour if he meant to keep it, greatly to his dishonour if he meant to abandon it; but when an English party came into the question, the language of the duke of Brunswick was imitated. He must again say, we had nothing further to do; we had already spent six millions of money upon this war—If the Dauphin should ascend the throne, as he hoped he would, should we have our expences returned for carrying on the war further?—Was there to be a new division of Europe?—a thing very difficult to be done, and when done we should not be gainers. He concluded with observing, that he should do what he could to bring this war to a conclusion on our part, as it was a war which only heaped calamity on calamity,

After innumerable amendments, adopted from the hints of opposition, the bill was returned to the commons, and afterwards passed into a law.

The late attachment of bullion in the bank of England, said to be French property, is a measure the prudence of which will also be questioned by many, since its effect upon public credit is hardly to be ascertained. It is well known that thousands of individuals in France, as well as in several other parts of Europe, have poured into the British funds all they could possibly save from the wreck of their personal property, and deposited it there as in a place of inviolable safety. The smallest violation of confidence must therefore be necessarily attended with some degree of apprehension; and if

other nations present to their accommodation funds of established responsibility, where no instance of the kind has occurred, will they not draw off a part of that money which would otherwise resort to this country?

The effects of the war upon the paper credit of the country (which, whatever may be alledged against it, was the very animating principle of our commerce) have already appeared. But its worst effects, the fatal check which it must give to our manufactures, is not yet felt. The assertion "that the late bankruptcies are only so many testimonies of the flourishing state of the nation," is so completely ludicrous, that if it was uttered it could not be heard, without a smile; and if any person wished to turn the war and its abettors entirely into ridicule, this would be the language they would employ.

The remedy adopted by parliament of issuing exchequer bills to the amount of five millions, to be delivered to tradesmen who shall deposit their goods in pawn for the respective sums, is a step entirely *novel* in this country, and it is to be feared that it will be as ineffective as it is new. It cannot procure a vent for our manufactures, nor keep the discharged workman from starving; though it may draw forth from the monied people a momentary supply of ready cash, and may enable tradesmen to subsist for a while on the mortgage of their capitals: but this is perhaps not the worst. Committing the mercantile concerns of the nation to the hands of government, being a *new* step in itself, may possibly produce something *new* in the country. A body of commissioners are to be appointed to take in pledge the property of the principal mercantile houses in the kingdom! Should this five millions be insufficient, what bounds are to be set to future grants? The taxes are already pledged for the payment of the *interest* of the national debt, and the merchants are about to pledge their immediate concerns to that government which has already pawned its revenues for one hundred and sixty millions of debt! There is a complication in such a piece of mechanism, the operation of which it is not easy to calculate.

In reviewing the important transactions of the last four months, we cannot omit the Memorial delivered by lord Auckland at the Hague, on the fifth of April, to the States-General.

After reminding their High Mightinesses of a former resolution entered into by themselves and the king of Great Britain, not to grant an asylum to any person who might be so atrocious as to assail the lives of either of their most Christian majesties, he adds, "That Divine vengeance seems not to have been tardy. Some of these detestable regicides are already in such a situation that they may be subjected to the sword of the law." He then submits it to their enlightened judgment.

ment and wisdom, whether it would not be proper to employ all the means in their power to prohibit, from entering their territories, any of the self-titled national convention; and if they should be discovered and arrested, he exhorts them to deliver them up to justice, that they may serve as a lesson and example to mankind.

On the twenty-fifth of April Mr. Sheridan, in the house of commons, moved an address to his majesty, on this Memorial, expressive of the displeasure of the house respecting certain expressions contained therein, and declaring that lord Auckland had, in those expressions, exceeded his commission. That the threats contained in that Memorial, against the members of the national convention, must tend to give to the hostilities, with which Europe is now afflicted, a peculiar barbarism and ferocity, by provoking a retaliation of bloodshed, which honour and religion have combined to banish from the practice of civilized war. Though this motion was rejected by a very considerable majority, we think we could perceive that few persons agreed in considering the memorial in question as in every respect sufficiently dignified and honourable for a diplomatic production.

In reverting once more to the important subject of the war, it would be culpable not to notice the prevailing notion, which at first was generally entertained, that the present combination against France has for its object the preservation of the *Balance of Power in Europe*. We cannot but be of opinion that the balance already greatly preponderates in favour of Russia and Austria. The power of the former is naval, territorial, unassailable, and alarmingly extensive. To the accustomed vigour of the north, and the approaching command of the eastern wealth, it unites the population of thirty millions of souls, and consisting of men entirely rude and barbarous, and fit instruments of despotism. Austria has an increasing population of twenty millions, who are too strongly fettered, by a combination of ecclesiastical and civil tyranny, to resist the arbitrary commands of their rulers. With what propriety or political prudence can England and Prussia lend their assistance to the ambitious designs of these overgrown powers, who have already enlarged their dominions by the new division of Poland? If they succeed in their designs upon France, the balance of power, so long the favourite theme of European statesmen, must inevitably be destroyed, and Prussia or England may possibly become the next prey of that eagle, whose infant vigour they had cherished, and whose daring flight they had assisted to accelerate.

I R E L A N D.

The first object that claims the attention of the politician.

in the affairs of our sister kingdom, is the relief which about two-thirds of the inhabitants of that country will receive by the passing of the Roman Catholic bill. The patriots of Ireland have been less successful in their attempt to procure a reform of parliament, as, understanding the resolution in the beginning of the session, to enquire into the state of the representation, the ministry have contrived to prorogue the parliament without any thing effectual having been performed.

Early in the session a secret committee of the house of lords was formed to enquire into the rise and progress of that seditious spirit which appeared in several parts of the kingdom, and to suggest the best mode of suppressing it. A physician was brought before this committee; but having questioned its authority, upon the ground that in such cases the house of lords were not in their judicial capacity, and refusing to answer the questions put to him by the committee, he was committed to a county jail as a punishment for his contempt. After some time spent in the enquiry, the secret committee made a report of their discoveries, in which they declared that seditious clubs and meetings had been held in various parts of the kingdom; that the greatest joy had been exhibited upon the success of the French arms; and that several factious persons had signified an earnest desire of seeing Dumourier relieve Ireland from the tyranny of the English government. Their report also stated, that several of these advocates for liberty had assumed the national cockade, appeared in arms, and committed various insults upon the established modes of government.

The lord lieutenant and council therefore issued a proclamation, grounded on the above report, directing the magistrates and peace officers of the town of Belfast, and the districts adjacent, to disperse all seditious and unlawful armed assemblies, and, if they shall be resisted, to apprehend the offenders, that they may be dealt with according to law.

In the month of March a body of dragoons, with drawn sabres in their hands, committed great outrages in the town of Belfast. It has since appeared, that these too zealous friends to royalty were excited to these acts of violence by the disloyal airs which issued from the violin of a blind mendicant fiddler, and by the head of general Dumourier, which was hung up for a sign, at a small alehouse in North-street, in that town. The sign, however, it appeared, was erected before there was any prospect of a war with France.

It has been remarked, as something singular, that the troopers, by whom this riot was principally excited, were entire strangers, who had arrived in the town that morning only, but were well acquainted with particular houses before night!

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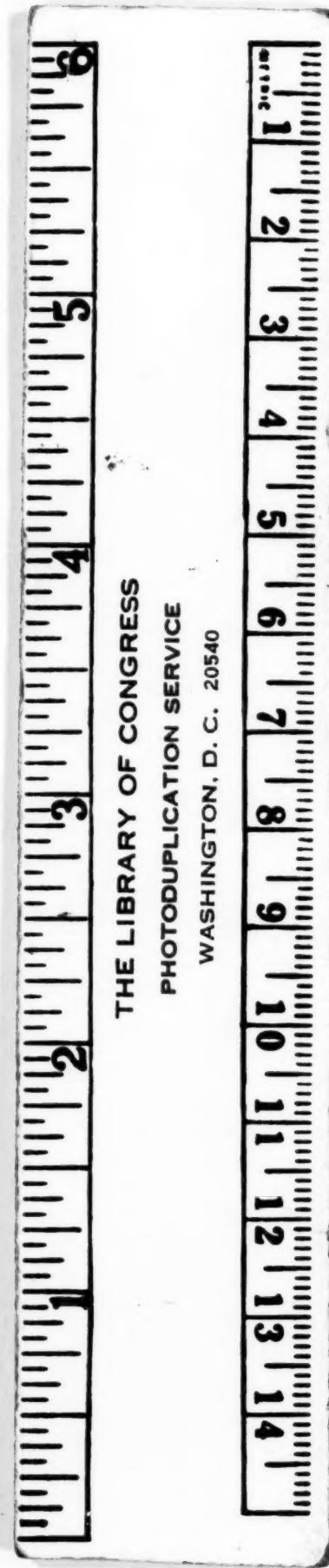
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